



# THE CONGREGATIONALIST

Boston Thursday 4 February 1897

## AN EVENING COMMUNION.

I.

*The large first stars come out  
Above the open bill,  
And in the west the light  
Is lingering still.*

II.

*The wide and tranquil air  
Of evening washes cool  
On open bill and vale,  
And shining pool.*

III.

*The calm of endless time  
Is in the spacious hour,  
Whose mystery now unfolds  
To perfect flower.*

IV.

*The silence and my heart  
Expect a voice I know—  
A voice we have not heard  
Since long ago.*

V.

*Since long ago thy face,  
Thy smile, I may not see,  
True comrade, whom the veil  
Divides from me.*

VI.

*But when earth's bidden word  
I almost understand,  
I dream that on my lips  
I feel thy hand.*

VII.

*Thy presence is the light  
Upon the open bill.  
Thou walkest with me here,  
True comrade still.*

VIII.

*My pain and my unrest  
Thou tak'st into thy care.  
The world becomes a dream,  
And life a prayer.*

*Written for The Congregationalist by  
CHARLES G. D. ROBERTS.*

## THE BUSINESS OUTLOOK.

Although the snowstorm will prove a help to general trade, its immediate effects were to check the movement of most lines of merchandise. It, of course, stimulated the demand in some retail lines, and this increase will probably lead to enlarged purchases by retailers from jobbers. The distribution of heavy winter goods is increasing, but traveling salesmen report buyers unusually cautious.

Although money is a drug at the large financial centers, mercantile collections in the country are very unsatisfactory. However, the prospects for spring trade are bright, and several large merchants believe that by the middle of February the entire business situation will be much more encouraging.

Raw wool continues in great demand, and there have been fairly good orders placed for woolen goods. In spite of the efforts to relieve the situation by curtailing on the production of print cloths at Fall River, the movement of cotton goods continues unsatisfactory. A slightly better demand for leather is noted, but the expected improvement in iron and steel is dilatory in making its appearance. Concessions in prices on the last-named articles have been reported, but prices are nominally the same as in previous weeks.

A feature of the past week has been the sharp decrease in the number of failures in the country; they aggregated last week 326, against 429 the week previous. This is a falling off of 103, and of 67 when compared with the corresponding week of 1896. Bank clearings last week declined eight per cent. in volume from the week before, but were seven per cent. larger than the clearings for the same week a year ago.

In New York the stock market is quiet but steady. There has been more or less pressure from the so-called room traders, but their efforts to knock prices down were not especially successful. In Boston all the excitement continues to be centered on the copper stocks, although an effort, and a good one, is being made to start a speculation in the gold mining stocks listed on the local stock exchange.

**WHERE HISTORY IS BEING MADE.**—The attention of the whole country at the present time is turned toward the national Capitol where so many questions of great public interest are being debated by both houses of Congress. The personally conducted tours operated under the management of the Royal Blue Line afford an opportunity for every one to visit Washington under the most favorable conditions and at a minimum of expense. The parties start Tuesday, Feb. 16, Thursday, March 18, Friday, April 2, and Tuesday, May 4. The rate of \$27.00 from Boston pays for transportation for the round trip, staterooms, meals en route, transfers, five days at the Riggs House, Ebbitt House or Willard's, side trip to Alexandria and Mount Vernon, a stop at Philadelphia and privilege of stop over in New York as long as desired. Rates in proportion are made from other points in New England. Although the rate is low the accommodations are absolutely first class and the managers cater to the best people. A special "Inauguration Tour" has been arranged for March 2, and two tours to Old Point Comfort and Washington will leave March 26 and April 20. Illustrated itinerary and further information can be obtained from A. J. Simmons, N. E. A., 211 Washington Street, Boston.

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United States Stocks (market value).....	1,418,425.00
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State and City Bonds (market value).....	855,927.93
Bonds and Mortgages, being first lien on Real Estate.....	463,009.13
Loans on Stocks, payable on demand.....	426,550.00
Premiums uncollected and in hands of Agents.....	515,227.06
Interest due and accrued on 1st January, 1896.....	52,185.92
	\$9,853,628.54

## LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,395,659.40
Reserve for Unpaid Losses and Claims.....	752,514.13
Net Surplus.....	1,705,455.41
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## CONTENTS

## EDITORIAL:

Paragraphs	149
Expert Testimony	150
Colleges for the People	150
The Manhattan Association and Dr. Abbott	150
Christ's Unique Position in the World	151
Current History	151
In Brief	153

## STAFF CORRESPONDENCE:

Interior	154
----------	-----

## CONTRIBUTIONS:

An Evening Communion—cover poem. C. G. D. Roberts	145
Deacon Dudley's Sundays in Boston. III. Alden Endecott	154
"Less Criticism and More Money": Not So! Rev. Henry A. Stimson, D. D.	155
The Revival in Sardis. Rev. W. B. Oleson	156

## THE HOME:

The World—a selected poem	160
Going to Church. Kate Upson Clark	160
Wearied Hospitality. Agnes B. Ormsbee	160
Notes	161
Closet and Altar	161
Mothers in Council	162
Conversation Corner. Mr. Martin	163
Corner Scrap-Book	163

## SUNDAY SCHOOL—Lesson for Feb. 14

Y. P. S. C. E.—Topic for Feb. 14-20	165
-------------------------------------	-----

## PROGRESS OF THE KINGDOM

LITERATURE	166
------------	-----

## NEWS FROM THE CHURCHES

Weekly Register	172
Figures from Annual Meetings	172

## MISCELLANEOUS:

Business Outlook	146
Another Tribute to Dr. Quint	157
Supreme Problems and Their Christian Solution—a sermon	158
Matters of Note Here in Boston	159
Notices	169
Temperance	176
Marriages and Deaths	176
Probable Fruits of Relief for Orphans	177
Our Armenian Orphans' Fund	177
Biographical	177
Day of Prayer for Colleges	178
Woman's Board Prayer Meeting	179

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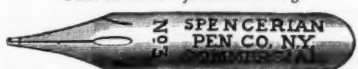
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# THE CONGREGATIONALIST

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WE suspect that our Handbook topic for the midweek meetings last week, Our Own Church Covenant, gave rise to considerable earnest and fruitful heart searching. Falling at a time when from certain quarters criticism has been spread broadcast concerning the low spiritual life of the average Christian, this topic must have set people to thinking. In one church with which we are acquainted the pastor and people read in unison their covenant, after which various interpretations and applications of it were made by one and another. It was pointed out that the compact involves one's due share of the financial burdens, proper deference to those appointed to take the lead in Christian activities, as well as friendly thought for individual members of the same flock. It would profit our churches to pay more frequent attention to such a theme as this. The sacred bond which unites confessors of Christ to one another is held too lightly in many cases. If one is negligent of his covenant obligations to his Christian brethren with whom he has promised to walk together, "loving and being loved, blessing and being blessed, serving and being served," how can his loyalty to Christ, the chief among many brethren, be regarded as complete and genuine?

Last Thursday was not a day, meteorologically speaking, to tempt people out of doors, consequently the observance of the Day of Prayer for Colleges had to contend with unusual obstacles. The reports, however, on another page indicate, in many cases, an uncommonly good attendance upon the exercises of the day, most of which were voluntary. This was the seventy fifth anniversary of the day originally set apart "as a season of fasting and special prayer that God will pour out his spirit on the col-

leges of our country the present year more powerfully than ever before." Conditions have changed mightily since 1823 and Christian life both in college communities and in the outside world evidences itself in different ways but, now as then, the need is urgent for special prayer and effort for the young in process of education. We are glad that in various pastoral prayers last Sunday they were especially remembered.

Criticism which is simply fault-finding is always mischievous, at least in aim. Criticism which springs from genuine interest in the object scrutinized is helpful. It results oftener in praise than blame. In all kinds of work in which we are partners it is our duty, as well as our privilege, to criticise. Even adverse criticism is more to be desired than indifference. And indifference to the ways in which great benevolent societies are administered is one of the chief causes which have brought so many of them into debt. For this reason we heartily indorse Dr. Stimson's article on page 155. After some investigation, we are led to believe that not one in a hundred of the supporters of our missionary societies has ever examined an official statement of their financial affairs, or offered any helpful suggestion concerning them. This is not through the fault of the societies. They invite investigation. Their annual reports may be had for the asking. If each church should devote one of its mid-week prayer meetings as often as once in five years to a careful and sympathetic consideration of the administration of our benevolent societies, the cost of administration of each and the expenditure on the field being presented in detail by persons previously appointed, then the churches would be attending to their own business, and could pray for its prosperity much more intelligently than they now do.

Discouraging signs of indifference to the progress of temperance have not been wanting in recent years. But there are encouraging signs also. Some of these appear in the report presented last week at the annual meeting of the Massachusetts Total Abstinence Society. It appears that in this State the total vote on local option showed a no-license majority of 3,914. While seventeen cities voted for license, fifteen voted against it; and while sixty-one towns voted for license, 275 towns voted against it, and seven towns with license grant no permits for saloons. During the last fifteen years there has been a marked gain in the number of votes against the saloons, changing from a considerable majority in their favor to a substantial majority against them. It is reported also that there is much dissatisfaction at present among liquor dealers in Boston because of poor business. The hard times have no doubt affected them. It is suggested that the influence of the revival meetings now in progress has not been without effect. Many dealers are asking to have their licenses transferred to suburban

districts, which is against the declared policy of the police commissioners. Yet it behooves those who would protect their homes against such mischievous invasion to be alert and watchful.

Close upon the recent annual meeting of the Boston Congregational Church Union came last week the yearly anniversary of a sister society, which undertakes to do a similar work in Brooklyn, New York and vicinity. Superintendent Stokes's report showed that there are fourteen churches under the care of the society, three being organized during the last year. There are now fifty eight Congregational churches in the metropolitan district. Points in the address of the president, Rev. R. J. Kent, D. D., well deserve the attention of all who have at heart the conserving and the propagating of Congregationalism in urban districts the country over. Dr. Kent laid stress upon the responsibility of pastors for leadership in this work. He is an emphatic believer in so enlarging the scope of local church extension societies that they can purchase a site, erect a building, engage a minister and foster the church until it is able to stand alone. He would also pay a sufficient salary to insure to these newer fields the services of an efficient man. His sentiments respecting the responsibility as well as the privilege of those who cast in their lot with weaker enterprises are worth quoting:

The planting of churches is hard work. It is a test of faith, a tax upon one's strength; it drives one often to prayer. Somebody must do the hard work. Somebody must attend the small church. Somebody must solve its problems. It is a good deal easier, in some respects more pleasant, to be connected with and contribute toward the support and work of an established church. But the work if hard is blessed.

No one can doubt that our denomination is aroused as never before to the need of wise and united action in solving the common problems of a given locality.

Dr. Edward Everett Hale has been moved to reply publicly to an appeal in behalf of funds for the American Bible Society. He indicates an unwillingness to respond because the American Bible Society prints and circulates the Authorized rather than the Revised Version of the Scriptures. Without discussing the relative merits of the two versions, it would be well to bear in mind that in about half the work of the American Bible Society neither version is used, the Scriptures being in foreign languages. This is a magnificent part of the society's work for the world. It may also be suggested that the present revision is not in the form in which the American revisers would like to have it. Now that the years are passed during which it was agreed between the revisers in Great Britain and America that they would issue no other edition than that which was put forth from the Jerusalem Chamber, it may be that there will be a revision which it would be eminently proper for the society to issue as

its standard. It would be unwise for it to change its standard text every few years, and with this possibility of a text in due time in which the suggestions of the American revisers shall be incorporated, there was what seems to many a sufficient reason why the society should not be in haste to adopt the work of the revisers as put forth in 1880.

A large audience gathered in Calcutta the night before Christmas to hear Rev. Dr. John Henry Barrows's first lecture on the Universalism of Christianity, given on the Haskell foundation. Dr. Barrows began by asking for a candid hearing to his answers to the self-imposed inquiry, *Is Christianity Fitted to Become the World Religion?* He said he did not come to seek controversy, he specially requested that those who came to learn and perhaps to criticize might hear all the addresses before they criticized. His first lecture was one in which he differentiated between Christianity and all other religions in its world-embracing and missionary aspects. Dr. Barrows estimated that between four and five hundred of the fourteen hundred millions of people on the face of the globe are professing Christians, and he doubts whether there is any other religion which has half this number. As for Mohammedanism, while he is prepared to admit that it has noble representatives here and there, and while it is pushing its missionary conquests in Africa with marvelous success, he feels certain that it is linked with forms of despotic government which modern civilization is sweeping away. Both it and Buddhism are being penetrated with, and in some respects modified by, the Christian gospel, while none of their attempts to carry on missionary work among Christians have reached historic importance.

#### EXPERT TESTIMONY.

Within recent years the practice of introducing so called experts to testify in court about matters relating to their particular branches of knowledge has become much more common than formerly. But its prevalence has proved to be attended by an evil so serious as to weaken its value, if not even to render it ridiculous, not to add dangerous. We refer, of course, to the ease with which specialists can be induced to give the most flatly contradictory evidence. The records of important trials during the last ten years abound in illustrations of this fact. They are notorious. They cause much unfavorable comment. They are not peculiar to American courts.

It is needless to assume that the experts who thus contradict one another are insincere. Honest men differ, sometimes radically, about simple matters, and more frequently about subjects which are too intricate for untrained comprehension. The charge that any sort of testimony can be obtained for a sufficient fee may have some foundation, but most professional men, at any rate, are above consciously selling their opinions thus unscrupulously. Yet the conviction of the untrustworthiness of such evidence is due partly to the suspicion of its insincerity. It is due, also, to its patent inconsistency. When two medical men, for example, alike of high repute for training, experience and the same sort of special knowledge, contradict each other squarely on the witness stand in regard to medical facts or possibilities, a loss of confidence

in the value of such testimony follows inevitably. It is generally believed that one, if not also the other, has allowed his feelings or wishes to modify his judgment. Such testimony, therefore, is falling rapidly into disrepute.

Yet it has great value. If confidence in it could be preserved, it soon would regain its former authority. We believe that much good would result from a change in the current method of introducing it. At present both prosecution and defense are allowed to present expert witnesses, all of whom receive suggestions beforehand from counsel as to the nature of the testimony which they are expected to give. Thus they often become more or less consciously identified with the interests of one or the other side, and, being only human, their sympathies then seem to affect their opinions. But the chief value of their testimony lies in its impartiality. Would not this be better preserved if they were to be summoned to testify by the State instead of by the parties involved? Even when the State itself is concerned, this might be managed so that the State's attorneys should possess no practical advantage. The fees of such witnesses might be paid by the State, or—probably a wiser course—charged to the side demanding such testimony, or divided, if each side should call for it. The less that either party to a case has to do with procuring such expert witnesses, the larger is the assurance that their evidence will be impartial and trustworthy.

#### COLLEGES FOR THE PEOPLE.

Republics must always hold education in honor, for where the responsibilities of government rest on all the people, all must have some knowledge of wise ways of governing. Our fathers, in founding this nation, set a high value on popular education and made generous sacrifices to provide it for those who could not themselves pay for it. Their descendants have followed their example. Into new regions and into sections where poorer classes abound we have sent money and teachers, believing that this is true patriotism as well as philanthropy.

Education does not belong exclusively to any class. All the people believe in it. They tax themselves willingly for it. They set apart land to be perpetually used to promote it. They believe also in higher education. Not common schools only, but colleges and universities are their pride. Hitherto they have cherished these institutions because they have been convinced that they are for the common good. Many towns and cities have provided high and classical schools in which boys may prepare, without any expense even for books, to enter college. In recent years girls have been allowed to share the same privileges. In several States young men and women may gain university training at public expense so far as tuition is concerned.

Hitherto none of our colleges have been claimed by any one class. None of them have offered special advantages to the rich. Their special privileges have been extended to the poor. They have estimated students, not by their ancestry or the wealth of their families, but by their possibilities of intellect and character. Any one acquainted with any of our colleges knows that the larger proportion of those connected with them have to live with close economy.

More sons of rich men, probably, go to Harvard than to any other college. But President Eliot, speaking the other night on the relations of working men to the college, said that there are ten times as many sons of poor men as of rich in Harvard, and no other institution distributes so large funds to help poor students.

The working men of America have no greater safeguard for their interests than the educated men who have come from their ranks. No class work harder than these. The memory of their early days remains with them, and the necessity of work in which they were trained abides with them as a habit of life. A large proportion of college graduates have come from farms and shops and factories, where their fathers remained till the end. A still larger proportion, whose fathers were professional men, look back to the farm and the factory in the second generation.

It would be most unfortunate, then, if among working classes, so called, there should arise a hostility toward higher institutions of learning. It would indicate an ominous decline of the country in power and progress. The movement to tax Yale, Brown, Williams and other colleges indicates that such hostility may be springing up. Such a demonstration in favor of socialism cannot become popular if the people think soberly what it means.

The colleges also can be true to their mission only as they make it evident that they exist for all the people. The fostering of a class spirit in them, bringing rich men's sons into social organizations by themselves, is a menace to society. The building of costly dormitories, with high prices for rooms, and providing other luxuries for the rich and temptations to the poor students to live beyond their means, make against the best things for which the college exists. The tendency in this direction is not only a serious damage to education itself, but depreciates its value in the eyes of those who have not been able to get it for themselves, but are struggling to provide it for their children. A greater responsibility than ever rests on those who manage these institutions. The people love and honor our colleges because they look on them as guardians of their best interests. They want their most promising sons and daughters to be educated in them, that they may better serve these interests. There could hardly be a greater evil than for the people or the colleges to try to build up a wall of separation between them.

#### THE MANHATTAN ASSOCIATION AND DR. ABBOTT.

Dr. Abbott's Sunday evening lectures in Plymouth Church, Brooklyn, on *The Old Testament as Literature*, as they have progressed, have attracted increasing attention, and increasing disapproval has been expressed by many ministers. When they began several Presbyterian and Baptist pastors in that city commenced series of sermons opposing Dr. Abbott's views. Congregational ministers, so far as reported, made no public mention of the matter. Yet it appears that they, too, have been increasingly disturbed over Dr. Abbott's treatment of the Bible. In his last week's lecture the audience broke out in laughter over his rendering, in his own language, of the account of Jonah being swallowed by a fish and, while in the fish's belly, composing a



prayer in sentences selected from the Psalms. Dr. Abbott disclaimed any intention of ridiculing the sacred Scriptures, but said that the amusement he had awakened showed the incongruity of the story, which he regards as wholly fiction and written for the purpose of satire.

The Manhattan Association met in Brooklyn on the following Wednesday, Jan. 27, and, after animated discussion, passed the following resolution by a vote of twenty to six:

In view of recent and current public utterances from a prominent Congregational pulpit of this city concerning the Bible which are being widely disseminated by the press, we, the members of the Manhattan Association of Congregational Ministers, fearing that by our silence such utterances may be accepted by uninformed people as receiving our indorsement as Congregational pastors and ministers, do declare our emphatic dissent from such handling of Holy Scripture and sincerely deplore the probable results of such teachings.

The resolution was introduced by Dr. McLeod and was earnestly supported by Drs. Behrends, Meredith, Lyman and others. Dr. Stimson introduced an amendment in language which he deemed more courteous, though he said he was not opposed to the spirit of the resolution. The amendment was defeated. Most of the Brooklyn ministers are members of the association. They voted solidly for the resolution. Dr. Abbott is not a member.

The discussion of the resolution by the association is fully reported in the Brooklyn *Eagle*, which also gives interviews on the subject with Dr. Behrends and Dr. Meredith. We infer from these reports that the specific topics treated by Dr. Abbott were not discussed. But while those who supported the resolution did not mention the particular views from which they dissented, they emphatically expressed their dissatisfaction with Dr. Abbott's method of treating the Scriptures. They believe that his proposition to approach the Bible as he approaches any other book is not a wise way to instruct a popular audience in Christian truth. They believe that it lessens reverence for the Bible and weakens its authority. They object to the presentation of theories as positively settled on which Biblical scholars are divided. Finding that Dr. Abbott's statements are discussed in their congregations, and thinking that their silence might be interpreted as agreement with him, they felt it necessary to disclaim such agreement, or any responsibility for his utterances.

We believe the action of the association was timely and wise. Dr. Abbott is the only Congregational pastor in Brooklyn who is preaching on the higher criticism of the Bible. But he is not the spokesman of the Brooklyn ministers, and since they were of one mind on this point they could not, in justice to themselves, do less than to say so to the public. It is more dignified and effective to say this in a simple resolution than in many pulpit discourses. The effect of it will be reassuring to many who have been startled by Dr. Abbott's attempt to remodel the Bible, and many more who would have gone far beyond him will be recalled by seeing that he stands alone in this effort, and that men as able and scholarly as he is dissent decidedly from positions which he has declared settled.

But the matter, of course, cannot rest here. The Brooklyn pastors, having declared themselves not in accord with Dr. Abbott's handling of the Scriptures, will be expected by their congregations to set forth their

own position concerning the Bible and to teach them the better method of studying it. Their hearers are reading the reports of Dr. Abbott's lectures. Many of the young people, Dr. Behrends said, are flocking to Plymouth Church on Sunday evenings. Wrong views must be met by right views, and those which are in question must be settled as far as possible. This is to be done, not in the spirit of controversy, but by positive statements and scholarly demonstration. A most important task is thus laid on the pastors of Brooklyn, and there are none in the denomination abler or better equipped to undertake it. Dr. Meredith has already expressed his intention to treat the matter in his own pulpit. The ultimate result, we believe, will be a greatly increased popular interest in the study of the Bible, which, guided by wise and consecrated teachers, will lead to clearer and more reverent recognition of the character and will of God revealed therein.

### CHRIST'S UNIQUE POSITION IN THE WORLD.

In what consists the uniqueness of the history of Jesus Christ? Not wholly in the fact that in him God was revealed to men. This revelation was supreme in him, but in a degree it also has been made in every truly good man or woman, and it often has been recognized. Nor wholly in the fact that he died for our race. Hundreds, probably thousands, of others have given their lives freely for their fellowmen. Nor wholly in the fact of his resurrection from the dead. In a sense Lazarus also may be said to have been resurrected. In what, then, does it consist?

In the fact that in each of these respects his relation to us far transcends in importance that of even those who have approached most nearly to him in holy excellence and influence. He was a symmetrical, flawless revelation of the divine character. Nobody else ever has come near to being this. He surrendered his life to save men from sin and its consequences. No one else, no matter how pure and inclusive his purpose, ever has done, or could have done, this. His resurrection, too, was peculiar to himself. Lazarus returned from the grave through Christ's help only, but Christ, when he came back through the gates of death into life, came by his own power, and as "the firstfruits of them that slept," not simply or chiefly in the way of a phenomenon but to proclaim a grand and sacred truth of general application.

Furthermore, his career upon earth was unique because of its sinlessness. Although "tempted in all points like as we are," he uniformly and consistently overcame temptation and set the example of a perfectly holy life. He could have yielded. He was as truly open to temptation as we are, excepting so far as his unflinching goodness saved him from that weakness in resisting evil which the more or less dominant habit of wrongdoing causes in even the best of us. And his unique holiness in the flesh reminds us that he differs from and surpasses all others in that through him alone we can be forgiven and redeemed. Other holy men can, and do, help us toward holiness. But they are dependent upon him. Apart from him no one can be saved. Their aid, no matter how valuable, can be spared because his remains available. His cannot be dispensed with, no matter what be offered

as its substitute. This, however, is not the same as saying that all who never heard of him are to perish. Doubtless all such who have "lived up to their light" spiritually will find themselves at last included in his redemption.

He is unique, too, in that he is the only sufficient source of spiritual grace and strength to all men. The most richly endowed and cultured and most widely influential saints possess but a limited range of helpful power, and that imperfect. They cannot redeem themselves. Much less can they redeem the world, although they do much to promote its redemption. But all men everywhere may find in the Holy Spirit whom Jesus Christ freely sends the ready, appropriate, sufficient and unfailing aid which their souls demand.

### CURRENT HISTORY.

The Arbitration Treaty in the Senate.

The Foreign Relations Committee of the Senate on Saturday, by a vote of six to four, decided to report favorably on the treaty, providing certain amendments of it can be made. The four senators voting against reporting favorably were Morgan, Mills and Daniels of the South and Cameron of Pennsylvania, all enemies of the Administration for various personal and political reasons, and indisposed to put social welfare above personal spite. May they have their just reward! This report, when presented to the Senate on Monday, was considered in executive session, and, if reports are to be believed, met with approval.

The committee's report in favor of eliminating the clause of Article X. of the treaty, which gives King Oscar of Sweden and Norway the right to name the umpire in disputes over territorial claims, and recommending that that detail be settled by the six judges of tribunal, will not, if indorsed by the Senate, lead Great Britain to rescind its acceptance of the treaty. But as much cannot be said so confidently if the Senate accepts the committee's recommendation that Article I. of the treaty be amended by the insertion of the following clause:

No question which affects the foreign or domestic policy of either of the contracting parties or the relations of either with any other state or power by treaty or otherwise shall be subject to arbitration under this treaty except by special agreement.

The Administration is said to oppose any such amendment, deeming it certain to cause Great Britain to halt, and altogether unnecessary as an effort to protect the Monroe Doctrine. If, in the course of debate on the treaty, which should be open, the Administration's representatives can make its case clear, the people will be against any action which will defeat or emasculate the treaty. Better take the treaty, with temporary defects and national reverses, than incur the shame of refusing to sign a compact which the ablest and best men of all lands describe as "the event of the century."

One obstacle to the ratification of the arbitration treaty which, if not removed, might have lost it some votes in the Senate, is probably out of the way. Great Britain and the United States have signed a convention for a commission of four scientists to define so much of the boundary line between Alaska and the British possessions as is marked by the 141st meridian.

The People and the Treaty.

Such resolutions as were passed last week

by the National Board of Trade, the legislature of South Carolina, the House of Representatives of the General Court of Massachusetts, the directors of The American Peace Society and the great mass meeting held in Washington, D. C., indicate clearly that the people have little patience with unnecessary delay in so grave a matter and will hold all who cause such delay or who attempt to defeat the treaty to a rigid accountability. When a diplomat like ex-Secretary of State Foster and a jurist like Justice Brewer of the Supreme Court conceive it to be their duty to ignore conventionalities, take the platform at a mass meeting, and urge speedy ratification of the treaty the tension of the public may be imagined. Much weight also belongs to the letter sent forth by the National Arbitration Committee, Hon. William E. Dodge, chairman, and Prof. J. B. Moore of Columbia University, secretary. To this appeal for ratification are appended such names as Maj. Gen. N. A. Miles, Charles W. Elliot, Lyman J. Gage—secretary of treasury to be—and Carl Schurz, and we wish we had space to print in full their historical *résumé* of the case and their cogent reasons for favorable action.

#### Congressional Legislation.

The Senate, with little opposition, because so few expect any practical outcome from it, has passed the bill authorizing the President, after March 4, to call an international conference to secure by international agreement "a fixity of relative value between gold and silver as money," to appoint five commissioners to such a conference, the sum of \$100,000 being set apart for their compensation and defraying our share of the expense of such a conference.

The House has agreed to the conference report on the Immigration Restriction Bill, party and sectional lines being ignored, the issue being drawn sharply between the views of representatives of urban and rural communities. The bill, as it comes from the conference committee, has some absurd, almost cruel provisions, but its main provisions are not essentially changed, and if passed by the Senate and approved by the President it will at once make smaller the meshes of the sieve through which we sift our future citizens born abroad.

The House has debated, but not passed as yet, the Indian Appropriation Bill. The effort to cripple the Dawes Commission has failed and there is no indication either in the bill itself or in any amendments offered of any disposition of our Roman Catholic brethren to combat longer the wise decision of the Government to cease gradually, but certainly, supporting sectarian schools. This decision imposes grave responsibilities upon the Government, but it also shuts off the chance of greater abuses. Alaska, so dependent now upon mission schools, should quickly be supplied with better Government schools, if we are to do our duty there. It is rather late in the day for legislators to deny the wisdom of the new policy of our nation, which is based on the conviction that it is cheaper to educate and civilize—not to put it on any higher plane—the Indian than it is to fight him, but Representatives Murphy of Arizona and Cannon of Illinois do not seem to be aware of it; hence they found few who agreed with them in their reactionary views, voiced last week.

#### A Model Appointment.

A sense of duty compelled us to frankly

deplore Mr. McKinley's choice of Senator Sherman as Secretary of State. With alacrity then we hasten to congratulate him and the country on his selection of Lyman J. Gage of Illinois as Secretary of the Treasury. A man of highest personal character, with most thorough knowledge of the theory of finance and art of banking, great executive ability, broadest social sympathies and pledged belief in and advocacy of civil service and currency reform, his entrance upon public life will do more to encourage capital to flow forth, to enhearten idealists and dishearten politicians of the baser sort than anything that has been said or done since election day. He will bring fresh, untainted blood into our body politic, which we sorely need. May he, as a "new man," owing no debts to any boss, and free to display his conceded powers on a large scale, do for us in his realm what Richard Olney, a man of the same type and equally untrammelled, has done for us at home and abroad since Mr. Cleveland summoned him to public life. The country is full of men of highest executive ability and character, capable of dealing with large questions in a large way, but they are serving personal or corporate ends, and not until more of them are drafted into public service, or spurred to volunteer, tempted by greater prizes than they now win, shall we rise above the era of mediocrity in administration.

#### The Physician as a Citizen.

President Cleveland rightly conceives it to be his high duty, as he is about to retire from office, to urge their civic obligations upon all influential men whom he addresses. At the Princeton sesqui-centennial he appealed to educators and scholars. Last week at the semi-centennial of the New York Academy of Medicine he asked his hearers whether their duty was done when they established a professional code of ethics condemning charlatanism, whether their obligations ceased when they refused to engage in malpractice. "The old village physician," he said, "was not only our physician, but he was a man of influence in neighborhood affairs. . . . If he was ever late in visiting a patient it was because he lingered at the post office to discuss the political situation." In order, then, that the physician of today may be as useful as his predecessors, the medical fraternity should be represented in municipal and State legislatures, aiding in abolishing abuses which professional investigations have unearthed, advocating reformatory measures which professional experience has shown to be necessary. Is it replied by any that such participation in civic affairs involves personal inconvenience or loss, to these the President replies:

Our government was founded in the faith and anticipation that those who loved it most and were best able to hold it steady would be at its helm. Without this it will surely go astray. Never did patient need your medical treatment more than the body politic now needs the watchful care of your patriotic and disinterested citizenship. No object of personal ambition and no activity of professional life should be permitted to withhold from our government the tithe of devotion and service due from its thoughtful, intelligent and educated citizens.

#### A Plea for a Leader and a Policy.

Parties in Great Britain as well as in this country are in a state of flux, and there, as here, a great opportunity awaits the party and the leader that will clearly define its or his attitude toward specific social evils. As an indication of the situation in Great Britain, consider a recent appeal sent to the

Liberal party's whip by such Anglican prelates as Canon Scott Holland of St. Paul's, Dean Stubbs of Ely, Canon Gore of Westminster, and thirteen other less known but equally zealous students of social and political conditions. As Liberals they affirm that "the old policy of Liberalism is practically fulfilled. The questions before us are now primarily social. . . . The temperance question, deeply as we feel its importance, is part of 'wider social proposals. Effectively to control drink, powers must be given which will control much else as well. . . . We are quite willing to accept disestablishment when it is the nation's will, . . . but we do not see that it would in any way relieve the social pressure on labor. We are convinced that without a definite policy to relieve this pressure the Liberal party will die. . . . In a word, it is a social policy that we want, and a leader who believes in it."

Commenting upon this appeal, Rev. Dr. J. Guinness Rogers, the old Liberal war-horse, rather curtly says: "When church reformers propose schemes that will deal effectually with the evils complained of they may be perfectly certain of co-operation from wise Liberals." It will be interesting to see whether Liberal leaders, less antipathetic to everything Anglican than Dr. Rogers is, will give this appeal a more respectful hearing. It certainly would seem politic to give, at least, respectful attention to men so influential in Anglican circles as those who have signed this appeal—men, too, whose sympathy for the masses has given them such present and potential influence with the Radicals and the leaders of the labor unions.

Recent correspondence between the Anglican Bishop of Chester and the Catholic Cardinal Vaughan indicates that affairs in the Tory party are by no means serene. The Bishop of Chester has ventured to say that the record of Conservatism and of Unionism respecting state aid for Anglican and Roman Catholic schools "is not so unblemished that we [Anglicans] can afford to take the mercies of the present government as the best mercies obtainable," and Cardinal Vaughan plainly says that if "it becomes evident that the government policy is a hand-to-mouth policy of sops and doles . . . it would become our highest prudence . . . to work for a political break-up."

#### British Rule in India and South Africa.

The latest reports from India do not indicate that the situation there is improving. It is conceded now that the government, assisted by private individuals, must practically support a population of from two and a half to three and a half millions from now until next September. The aid coming from Russia will not amount to very much, supplies sent from this country and Canada will be but a drop in the bucket, and the Mansion House fund in Great Britain is not increasing as rapidly as might have been expected or as is necessary. Charges of the gravest character against those who have administered the reserve fund, which British officials in India have been supposed to be accumulating for just such a crisis as this, are finding expression not only in the Indian press but in leading London journals, and a resolution proposing an investigation was introduced in the British Parliament last week but was suppressed, one scandal at a time, apparently, being the motto of the Ministry.

Cecil Rhodes and the British South Africa



Company officials are to be examined before a special committee of the House of Commons. This much is settled by the events of last week. A section of the Tory party endeavored to prevent such investigation, but Mr. Joseph Chamberlain, in an impressive and able speech, insisted that the investigation must proceed, and he incidentally made such references to the situation in South Africa as startled those who had settled down to the conviction that all danger of a collision between the Dutch and the British had ceased. Few expect that the investigation will go so far as to convict Cecil Rhodes or his wealthy associates of complicity in the Jameson raid. Much depends, however, upon his bearing before the tribunal and his own testimony, and all realize that there are elements of uncertainty and danger in the situation. If he has, as it is reported that he has, brought with him conclusive evidence of an alliance between President Kruger of the Transvaal and Germany and a Dutch conspiracy against British interests in South Africa, then British ire may be aroused in such a way as to obscure the ethical bearings of any conspiracy of his against the Transvaal Republic.

#### Will Russia's Plans Be Balked?

By far the best news from the Continent this week is the report that Germany, dissatisfied with the results of her attempt to win profit by playing Russia's game, has decided to join with Austria, Italy and Great Britain in bringing about reforms in Turkey, even if coercion has to be used. Reports from Russia concerning the health of the czar vary in their estimate of the seriousness of his condition, but there is reason to believe that he is far from well, overburdened with cares of state, and discouraged by the dissensions of the bureaucracy. The selection of Count Muraviev as Prince Lobanoff's successor as Russian minister of foreign affairs pleases France, displeases Germany and insures, probably, a faithful adherence to Lobanoff's plans for Russia's future.

It is interesting to know that the men at Rome charged with the responsibility of conserving the interests of the Roman Catholic Church are beginning to ponder over the menace to the Roman Church which Russia's supremacy in European Turkey and Asia may create. We are told on high authority that two schools of thought exist. There are those who believe that Russian ascendancy means naught but evil and must be prevented, if possible, by all resources of diplomacy open to the papacy. On the other hand, there are those who believe "that what now constitutes the religious and civil originality of Russia is its traditional character, its atavism, and when this immense ocean shall overflow and its waters mingle with those of the west it will lose its essential properties." They believe that the wider the area and greater the complexity of the Russian empire the more susceptible it is to disintegration and ruin from within. Pope Leo and the leading French Catholic ecclesiastics are said to hold the latter view, else France would not so willingly have agreed to aid in playing Russia's game.

#### NOTES.

Rev. Dr. A. H. Bradford attended a town meeting in Montclair last week and fought for the interests of the people and against a traction monopoly, which seeks to gain a perpetual franchise to use the streets of the town.

The dinner given last week to Senator-elect Platt of New York by his lieutenants was notable for the letters of declination received from distinguished Republican leaders. Mr. Depew was the only man of note present.—The new Populist senators from South Carolina, Earle, Kansas, Harris, Washington, Turner, are men of high character and more ability and experience than their predecessors. Mr. Dubois's failure to gain renomination in Idaho removes a clever man, recalcitrant partisan. His successor, Mr. Heitfeldt, is a German farmer, with no experience and little education. Senator-elect Spooner of Wisconsin is a very able man, and made his mark when in the Senate before.

#### IN BRIEF.

Next week we shall publish a special article by Rev. I. O. Rankin on Melancthon, together with a picture of the great German scholar. The article will furnish valuable material for any who are expecting to commemorate on Feb. 16 the 400th birthday of Melancthon. Our issue of Feb. 18 will treat at length of present conditions in Mt. Holyoke College and the movement which is to crystallize on Sunday, Feb. 28, in special offerings for the college.

Some of our readers who ask for more local church news indirectly suggest that they are more interested to have others hear about them than to hear about others.

Not those who find fault with what is, but those who suggest something better in place of it and show how the better things may be gained, are the greatest benefactors.

Sam. Jones wants \$2,000 and expenses for his month's preaching in Boston. So says his manager, Dr. Brady. Now, you Christians that wanted him, "quit your meanness" and pay up.

The Andover Alumni in Boston and vicinity are to lunch together at Young's Hotel Feb. 8, at 1 P. M. We don't remember such an occasion since those secret and solemn conclaves some ten or more years ago.

How small the world is now. Fifty years ago communication between Burmah and America was by letter, and it took four months for one to traverse sea and land. Recently the foreign secretary of the Baptist Missionary Union, at his desk in Boston, received a cable message sent from Rangoon only two hours prior.

"It's an ill wind that blows no man good." John Wanamaker will build a new church edifice for the Presbyterian Church in Philadelphia, in which he teaches a Bible class, as a token of his gratitude for the escape of his great emporium from destruction in last week's great fire, whereby others lost property valued at \$1,000,000.

The *Herald* and *Presbyter*, that stanch defender of Presbyterianism, which loves to point out the weaknesses of Congregationalism, says it is refreshing to see the London Presbytery exercising its prerogative in refusing to release Dr. Pentecost in order that he might accept a call to Yonkers, N. Y. So it is. But he is coming nevertheless.

Three pews in St. Paul's Protestant Episcopal Church, Boston, were put up at auction one day last week, and bargained for in a place where stocks, bonds and such things are constantly made merchandise of. The most ardent advocate of the pew system will scarcely contend that such a spectacle is calculated to win the masses to the church.

The second secretary of the Japanese legation at St. Petersburg recently received leave of absence to travel in Europe and America. On Jan. 14 he arrived in New York city. A Bible which he found in his room at the hotel

won his attention; he has been converted, baptized, and is now on his way to Japan to use his influence there in ushering in Christ's kingdom.

A portrait of Rev. Dr. Alexander McLaren, painted by the president of the Royal Scottish Academy, has been hung in the municipal art gallery of Manchester, Eng. Imagine the corporation of the city of New York consenting to have a portrait of Dr. John Hall or Dr. Charles Parkhurst hung on the walls of a municipal art gallery as a permanent testimony of their worth as citizens!

"Faithful are the wounds of a friend." But such wounds are not given to friends in the presence of, and for the amusement of, their enemies. Wholesale accusations made in public meetings against ministers and churches may "wake them up," but are not often followed by spiritual refreshing. We remember John B. Gough's illustration of stimulation without benefit. It was sitting down on a hornet's nest.

The Westminster Shorter Catechism is still the food of many Presbyterian children, at least in the South. The *Christian Observer* of Louisville prints the names of several hundred children in Presbyterian homes in the South who have committed the catechism to memory during the past year. To all such it gives diplomas and the honor of seeing their names in print. Colored children are printed in a separate list.

Most kind and appreciative are the numerous letters we are receiving from the hosts who entertained the Pilgrims in England last summer, in acknowledgment of *The Congregationalist's* Book of the Pilgrimage. The sentiments they express are in part summed up in this sentence written by one of them, a mayor of a cathedral city: "It is such opportunities as that you afforded us which do much to cement the feeling of good will between those two great nations, whose friendship is the forerunner of the peace of the world."

Francis A. Walker, William E. Russell, Frederick T. Greenhalge and Phillips Brooks were all comparatively young men when they were suddenly called hence. Why General Walker died before his time may be inferred from a pathetic letter written Dec. 22 to Albert Shaw, editor of the *Review of Reviews*, published by the latter in the February number, and used as the text for a striking sermon on the evil which good men and worthy societies do in pestering eminent men with correspondence and invitations to speak. It is, as Mr. Shaw says, "a species of assassination."

President Buckham of Vermont University announced in substance at the beginning of this year that hereafter those members of the Senior Class who have a good record thus far will be free from all surveillance as to their attendance on college exercises. But if they don't attend these exercises they will be put again under surveillance. That is, they need not know that they are being looked after unless they make it evident that they ought to be notified of it. The progress of college government in this direction shows that the sense of personal responsibility among students is gaining ground. It is one of the choicest fruits of education.

Bishops Coleman and Perry of the Protestant Episcopal Church assisted in a ritualistic ceremony in Philadelphia last week, in which a portrait of Charles I., king of England, was "enshrined" and made one of the idols before which the neo-pagans will bow down. Bishop Coleman offered the following prayer:

Bless, we beseech thee, our work in setting up to thy glory in this thy house a likeness of thy servant and martyr, Charles; and grant that all they that visit this temple may be

moved by the sight thereof to a faithful copying of his constancy even unto death.

So long as this spirit is abroad it behooves the descendants of the Puritans to be very much in evidence.

A good story, illustrating the fact that now, as in olden times, there are persons whose shifting from one religion to another is not a matter of intellectual conviction chiefly, was told by Dr. E. L. Clark at the public meeting of the City Missionary Society in the Old South Church last Sunday evening. Recently a man called on him and sought an interview on the ground that he was a converted Jew. It soon appeared that this Christianized descendant of Abraham had tea to sell. Dr. Clark saw no reason why he should withdraw trade from his regular grocer, and, though his caller indulged freely in persuasions and exhortations, the Back Bay pastor was not to be inveigled into a purchase. All the venter of teas could do was to retire from the study, firing this parting shot as he lifted his hands in solemn protestation: "You a Christian minister, I a converted Jew! You'll not buy my tea. My God! I will turn Jew again."

## STAFF CORRESPONDENCE.

### FROM THE INTERIOR.

#### A Rare Book.

This book came into the possession of Dr. D. K. Pearsons last week. It contains about 700 names, opposite to which are amounts of money varying from fifty cents to \$20,000, representing gifts for the endowment of Colorado College. By far the larger part of the names are of persons living in Colorado, although the East, especially New England, is by no means unrepresented. The names are type-written and are in a thin book plainly bound and entitled *The Pearsons Fund of Colorado College*, secured between Jan. 1, 1896, and Dec. 31, 1896. Underneath these words are the conditions on which Dr. Pearsons's gift was to be obtained. "The whole sum to be carefully invested in interest-bearing securities, the income only being used to help defray the current expenses of the institution." The book is dated Jan. 1, 1897. The aggregate of gifts, whose value is attested by the signatures of three of the most responsible men in Colorado, is a little short of \$155,000. In addition to these subscriptions there are promises for several thousand dollars more, which the critics of the fund threw out as of doubtful value, although admitting that there is a reasonable hope of their collection. To Dr. Pearsons the book is of almost priceless value. It is evidence that another institution is on its feet and that the money he and others have put into it will continue to do good for years to come. After reading over the names the book contains and the testimony of the men whose names accompanied it, Dr. Pearsons sent his check for \$50,000 with delight which imparts itself to those who go into his office to talk with him about other plans for our institutions of learning. Within two weeks he has made two institutions happy—the one at Colorado Springs and Pomona College. To the latter he gave \$20,000 outright to enable it to meet the conditions upon which large gifts promised by others were secured. Now he is chiefly anxious that Mount Holyoke secure its endowment and that on Feb. 28 the New England churches contribute enough to erect a suitable administration building in memory of Mary Lyon.

The Historical Society.

Tuesday evening, Jan. 26, the Historical

Society received from their friends and descendants portraits of three of its ex-presidents, viz., Edwin B. Sheldon, E. B. Washburne and J. Y. Scammon. Each of these men left his impress upon the business, the literary and the social life of the city. Each portrait does justice to its subject and is an ornament to the walls of the building. The society now possesses portraits of all its ex-presidents. That of Mr. Washburne is a copy of one made by Mr. Healy in Paris and is said to be almost perfect. In its new building the Historical Society is now making rapid strides forward, and will soon be reckoned among the most important institutions of the city.

Lyman J. Gage for the Cabinet.

Apart from any ambition which Chicago or Illinois may cherish for a representative in the Cabinet, people in the city and throughout the State feel that no better man than Mr. Gage, none more ideally fitted for the position of Secretary of the Treasury, could be found were the entire country to be searched over. From his boyhood he has been familiar with banking institutions. At present the head of the First National Bank of Chicago, one of the largest moneyed institutions in the country, and one of the strongest, it is eminently proper that his great financial ability should be made use of by the nation. In character, ability, social prestige and patriotism Mr. Gage is often spoken of as the first citizen of Chicago. It is not often that such men as he consent to enter political life. He is fond of historical studies, well posted in political economy and is the one man among capitalists whom labor likes to have as an arbitrator.

Municipal Voters' League.

The action of the Common Council in granting franchises to the General Electric Street Car Company, without duly protecting the rights of the city, is calling forth protests on every side. While it is certain that the ordinance in its present form will receive the mayor's veto, it is evident that it can be passed over his veto. A strong minority in the council has made a gallant fight against it and if this minority can be re-enforced at the coming election by the choice of men who will really protect the rights of the people, we may confidently look for speedy reform in the conduct of our municipal affairs. The Municipal Voters' League, at considerable expense and with great care, has examined the record of every member of the council desiring re-election, has printed it and sent a copy of the pamphlet containing it to every voter in the city. It has not hesitated to say, This man's record is bad. He has voted against the interests of the city for corrupt measures. He has enriched himself at the public expense. He should not be re-elected. The prospects are that in the coming campaign no backward steps will be taken.

Help for the Poor.

The excessive and prolonged cold has been extremely hard for those who live from hand to mouth, and are just able to obtain food and shelter in moderate weather. With the thermometer below zero for five days in succession, some of the time twenty degrees below, intense suffering could not be avoided. At the suggestion of the mayor and the chief of the police the entire police force of the city has been instructed to ascertain every case of need and meet it at once. A call for money, clothing and provisions was issued, and already more

than \$75,000 have been sent in. At least \$100,000 will be required and will surely be furnished. This is known as the Mayor's Relief Fund. At every police station persons have been given needed shelter; hundreds in the aggregate have found a night's lodging in the rooms of the Volunteers and of the Salvation Army, and to those who were destitute of food and fuel both have been sent. The plan of utilizing the police to discover and meet immediate necessities seems to have met the emergencies which the severe cold has brought upon us. Social settlements have also been centers of relief, and the churches, as usual, have contributed generously. Supplies of clothing, for which there has been a loud call, have been furnished in large quantities.

Ministers' Meeting.

Less than half the ordinary number were present at the meeting Monday. The cold seems to have been as effective in keeping ministers from gathering together on Monday as it had proved itself to be in keeping churches thin on Sunday. Still the subject, *The Preaching Which the Times Need*, was treated by Rev. Mr. Fifield of the Warren Avenue Church and Rev. Dr. Fox of the California Avenue Church with thoroughness and ability. Both of these brethren have shown exceptional skill in reaching the masses and in building up their churches. Both insisted that preaching should be interesting, that it should be simple, in the language of common life, that it present the truth as it is found in the gospels, that it be preached in faith and in reliance upon the Holy Spirit. While differing somewhat in detail as to methods of presenting the truth, each speaker was an illustration of the different ways in which it can be effectively and convincingly set forth.

Chicago, Jan. 30.

FRANKLIN.

## DEACON DUDLEY'S SUNDAYS IN BOSTON.

III.

BY ALDEN HENDECOTT.

"Why, Jacob, there's a Friends' Church in Boston—out to Roxbury," exclaimed the deacon's wife, looking up from the *Saturday Transcript*. "I've always wanted to go to a Quaker meeting. Why can't we go there tomorrow morning?"

Mrs. Dudley was beginning to catch the fever of exploration and investigation.

The deacon roused himself from a brown study and looked across the table doubtfully. "Well, I'd just about got my mind made up to go to the Church of the Advent. A man I ran across this morning told me I oughtn't to leave Boston without attending a service there."

"I haven't any patience with those Second Adventists," scornfully remarked the wife.

"O, that's not it. It's an Episcopal church, very high you know, has a boy choir and so on," said the deacon, with an air of superior knowledge. "I suppose," he continued, meditatively, loath to give up his plan but generously willing to compromise, "we might go to the Friends' meeting in the morning and to the Advent in the evening." And so matters were satisfactorily arranged.

As the worthy couple left the Warren Street car on Sunday morning and walked up Townsend Street towards a pretty little church, they speculated as to whether they would be allowed to sit together. "I am



afraid you will have to go on one side with the men and I on the other with the women," said Mrs. Dudley, her courage already beginning to fail. But at the door all shyness disappeared as they were met by a courteous young man and ushered to a seat.

They looked about them approvingly, at the neat little meeting house simply finished in light wood, the walls plainly frescoed, the seats uncushioned, the floor uncovered, save for strips of soft blue carpeting up and down the aisles. Yet the modest room had a cheery, cozy air, and reminded the strangers of their own country church. They missed the organ and choir gallery, but discovered in one corner a small parlor organ, which they decided afterwards was intended for the C. E. Society. On the platform stood several chairs in a row behind the pulpit. The center seat was occupied by an elderly man, who proved to be a visiting preacher, the others at his right and left were filled by three sweet faced women and two grave men. The deacon studied their countenances and wondered if they were the elders.

His wife, meantime, was deeply interested in the people who were quietly gathering and arranging themselves in family groups. Perhaps there were seventy-five persons all told—young men and maidens, old men and children, with pleasant, contented expressions on their faces. Mrs. Dudley surreptitiously glanced around at the women's dress. Not an old-fashioned "Quaker bonnet" was to be found, and she noted with mild surprise that the latest style in sleeves was not unknown to Friends.

By 10:30 every one was seated. For fifteen minutes not a sound could be heard but the ticking of the clock and an occasional cough. With closed eyes and an expression of calm serenity the congregation worshiped and waited. Even the little children were perfectly quiet. A boy of eight or nine years in the pew opposite the Dudleys sat with downcast eyes like his father and mother.

Suddenly a sweet soprano singer started a gospel hymn, "The half was never told," and several fresh young voices took up the refrain. Almost immediately one of the women on the platform knelt and offered a simple, fervent prayer. The man next to the preacher followed with a petition for the presence of the Spirit and a lad in the congregation, who could not have been more than fourteen or fifteen years old, lifted up his voice and prayed with an unusual command of Scriptural language. Five minutes perhaps went by in silence. Then the woman who had offered prayer, her strong face lighted up with resolve, came forward and opened the great Bible, saying, with an almost apologetic air, "We Friends profess to believe in receiving a message from the Spirit. I feel moved to read these words thus early in the meeting." In an impressive tone, and sometimes with tears in her eyes, she read the seventeenth chapter of John, commenting upon it verse by verse.

The deacon began to wonder if the service was all going to be like a prayer meeting, when the tall, white-haired man in the seat of honor came forward, and taking as his text Eph. 3: 14-19, talked simply and earnestly about the indwelling Christ and a life and spirit in harmony with God. Deacon Dudley nodded appreciatively at the words: "What the Christian Church needs is this dwelling in Christ; what the individ-

ual needs is this indwelling Christ." After the sermon a saintly looking old man on the floor rose to say a few words in the same line. A simple prayer from a young man, another spontaneous hymn and suddenly the Friends on the platform shook hands with each other. This seemed to be the signal for breaking up the meeting without further ceremony.

"I haven't had such a restful two hours since I came to Boston," said Mrs. Dudley as they left the church, after receiving some cordial words of welcome from their neighbors.

"Nor I," asserted her husband. "Do you know, Hannah, it reminded me of the little company of disciples in the upper room watching and waiting for the gift of the Spirit."

Seven o'clock found our friends walking towards Brimmer Street, shivering as an icy blast from the Charles River pierced them through and through. They could not have chosen a more complete contrast to the morning worship than the service at the imposing Church of the Advent.

Dazzled at first by the blaze of light they sank bewildered into the front seat to which they had been led by a youth in long black robes. They soon found themselves facing what seemed like a separate chapel, railed off from the body of the church, but connected with it by wide-open gates. At the distant end of this inner sanctuary—chancel they overheard some one call it—was a great white altar with a crucifix and figures of saints in niches. In front on either side stood enormous candles and candelabra with scores of smaller lights. Golden lamps, shedding a colored light, hung from the ceiling.

With a sort of fascination the Dudleys watched two young men, gorgeously arrayed in scarlet robes and white surplices, move quietly about lighting the candles. Every time they had occasion to leave the inclosure, or to pass the crucifix at the altar, they bowed before it. Seeing this and noticing that several of the worshipers bowed low on entering the pews and crossed themselves when rising from their knees, Mrs. Dudley nudged her husband and asked in dismay if he had not brought her to a Roman Catholic church. But the deacon was too amazed at the proceedings to reply and the attention of both was diverted by sounds of distant singing, which grew louder and louder, until a remarkable procession burst upon their wondering view.

First came a handsome youth in scarlet, bearing a pole, at the top of which glinted a crucifix. He was followed by the choir of boys and men, in black and white robes, singing lustily; then three or four priests, clad like the boys except for the rich old lace which trimmed their surplices; some scarlet robed attendants; and lastly, with an air of indescribable dignity and authority, walked a person upon whom all eyes were fastened. He wore a costume of black satin and purple silk, with white muslin sleeves. A huge chain and cross hung about his neck, and his fingers were adorned with immense rings. These dignitaries in their places within the chancel, the chanting began.

At first the Dudleys tried to keep track of the service, but finally they gave up in despair and sat resignedly in their seats while the people around them knelt or stood. The General Confession and Absolution, the Psalms, even the Apostles' Creed

and the Lord's Prayer were sung by choir, priests and congregation. While the idea of singing prayers shocked the visitors, they couldn't but enjoy the music. When one of the priests came forward to the reading-desk the deacon fully expected to hear him chant the Scripture lessons, but he read them with dignity and expression.

Between the two lessons occurred the most unique part of the ceremony. Arrayed in a sumptuous robe of white and gold brocade, one of the priests advanced to the altar swinging a brass vessel which emitted smoke together with a peculiar odor. This was almost too much for Deacon Dudley, but a violent sneeze as the fumes of the incense reached his nostrils somewhat relieved his pent-up feelings, and he sat up straight in his seat mumbling, under his breath, something about "popery"! Two or three prayers were offered by the same splendid personage and then the bishop was escorted to the pulpit and preached a simple sermon in a rich, persuasive, musical voice. Corresponding ceremonies attended the collection and dedication of the contributions, and with the same pomp the procession filed out, the great doors of the chancel swung to and the large congregation dispersed.

As the Dudleys sat in their own room talking over the experiences of the day the Deacon remarked: "I don't wonder the Pilgrims and the Quakers came to America to worship God in their own way if the English Church was like that."

"The bishop preached a good gospel sermon anyway, and I suppose we are not all made alike," replied his wife, charitably. "But the Quaker service set me to reading Whittier's poem, *The Meeting*, this afternoon, and I couldn't help thinking of his idea of true worship when they were going through so many forms and ceremonies this evening. Just let me read you this bit. He says:

"That worship's deeper meaning lies  
In mercy and not sacrifice,  
Not proud humilities of sense  
And posturing of penitence,  
But love's unforced obedience.  
That Book and Church and Day are given  
For man, not God—for earth, not heaven—  
The blessed means to holiest ends,  
Not masters, but benignant friends."

### "LESS CRITICISM AND MORE MONEY": NOT SO!

BY REV. HENRY A. STIMMON, D. D.

Dr. Roberts, the stated clerk of the General Assembly, may state an important truth when he writes, as he has done lately, that the Presbyterian mission boards need "less criticism and more money." I am not competent to pass judgment upon the situation in our sister denomination. We all appear to be in the same boat as to the scarcity of funds. Dr. Josiah Strong of the Evangelical Alliance reports recently that twelve Protestant societies are carrying a total indebtedness of \$1,013,632, and that this great debt would have been larger by \$743,020 but for unsparing retrenchment, the total present shortage in missionary funds being thus upwards of one and three-quarter millions of dollars. The denominations represented in this statement are the Presbyterian, Baptist, Methodist, Reformed and Congregational, and the individual deficits of the various boards range from \$7,500 to \$300,000.

There doubtless are some common and

\*Third article in a series of which the two preceding appeared, respectively, Dec. 31, 1896, and Jan. 28.

notable causes for this widespread evil. The times are hard, there are many demands for money, and in the changing conditions both of the world and of religious thought the missionary appeal may not be as strong as it once was. Our concern is primarily with the situation as it is with ourselves.

We need more money badly enough. Though they may figure their statements down a little, the Home Missionary Society requires about \$100,000 to set it straight with the world, saying nothing of restoring its sadly retrenched undertakings, and other societies are largely falling short of their appropriations, but I do not believe Dr. Roberts's pithy apothegm is for us the way of light.

We Congregationalists do not fear criticism. We have no one to exercise lordship over us, and no ecclesiastical tribunals; the rumor of differences of judgment does not awaken with us the thought of an appeal to the superior authority. We have had experience of criticism of our missionary societies, painful, and in some ways very costly, but such experiences have been infrequent and happily soon over with. Our difficulty lies quite in another direction. Apathy is a more serious evil than any criticism. We are far too easy going and irresponsible; good stirring criticism, above-board and straight-aimed, is often necessary to wake us up. We get into ruts; we think things are going on as they have "from the foundation of the world"; we make our annual contribution when the time comes around, that is, if we happen to be in church that Sunday, and we leave the rest to somebody else. We follow our habits; some of us go to the annual meetings and try to keep a little informed, but most of us do not. Consequently our missionary societies get separated from the churches; the new generation knows little about them, and sometimes the managers who are left so much to themselves get to feel as if the work belonged to them. They grow overburdened or supersensitive or heavy-handed or discouraged, and, alas! not infrequently our best executive officers break down in health, to our irreparable loss.

Just what we need is criticism, if by that we mean searching and interested inquiry, such as arises when men are keenly interested in a common cause. Our missionary work is not done in a corner. Our great Congregational societies are among the oldest, as they are among the most distinguished in the land. Collectively they gather and expend so much money, employ so many men and cover so wide an area that they are in the front rank with those of the two or three largest denominations. Their work has from the first been our glory; they were never more efficient and never doing a larger work than now. Why should they fear criticism? They are great public trusts; they can be effectively administered only as they have, as we can rejoice to know they almost invariably have had, the absolute confidence of the people.

A comparison is sometimes made with business corporations. The difference is radical in two directions. A business corporation has majority and minority stockholders; they are not always in evidence, but at any moment they may be, and then the majority not only controls, but it may ignore, or even injure, and sometimes destroy the minority. In a religious or benevolent society no such distinction is pos-

sible; the management must always represent the entire constituency; there are no opposing interests. Also in a business corporation the business is given over to the directors to take the capital and plant and run the concern for an ultimate dividend which is to satisfy the stockholders. In a religious or benevolent society the constituency is itself at work under the guidance of the executive officers. The success of the enterprise is in maintaining a co-operating interest on the part of all, as by their gifts and their sympathies and their prayers they are brought into touch with the objects of their benevolence and care.

With this fundamental distinction kept in mind it is easy to see that our missionary societies require a different organization and a very different management from a merely business corporation. The temper of the official boards as a whole and of each individual officer must be very different. They have an important executive function toward the work, but they have also a no less important representative relation to the constituency. Contributions are a sensitive measure of this, but they are by no means the only one. Distrust sometimes arises from ignorance, from personal prejudice, from disapproval of a general plan or from the failure of some particular undertaking; therefore openness, the utmost accessibility, the freest and fullest discussion of plans and methods are essential; while personal charm, graciousness of manner, patience, fullness of knowledge and the most obvious freedom from self-seeking are indispensable. These, we may congratulate ourselves, we have almost invariably had in our representatives.

We can set ourselves, therefore, to the freest discussion without fear. Whatever will banish distrust or remove doubts wherever they exist, whatever will promote efficiency or convince of wise economy and judicious administration, that we want to know and do.

I know of no notable grievance, and am just now on no executive board, nor have I any wisdom to put forth, but our societies all need help, and need it badly. It can only come from the people, and must come through an awakening of interest. The people are not ungenerous, nor are they helplessly poor; the past year has been one of boundless benefactions in many directions. Contributions are diverted to local objects whose appeal is constant and whose work lies before the eye. Missionary work is more remote; the hardship of its curtailment is not so apparent and the efficiency of administration is not always known. Moreover, there is a strange unrest in the churches coupled with a strange irresponsibility. It can only be accounted for by the absorption of the minds of Christian men in their business difficulties. Otherwise it is impossible to understand the way in which ministers are suffered to be displaced, ostensibly for their "health," in reality because of the impatience of some of their people. Our churches are permanently injured, and the critical need of our great missionary societies is allowed to stand unheeded. Let us have speech—open, truthful, free—if that is what is needed. Let us know and discuss the situation in all its details until we know what ought to be done and how to do it. Above all let us deprecate the idea that there is anything to conceal or that anybody's criticism is to be dreaded.

## THE REVIVAL IN SARDIS.

BY REV. WILLIAM BREWSTER OLESON.

It was the noon hour at the conference in Peacedale. Deacon Hart—some people often spoke of him as Deacon Great Heart—had just joined a group of delegates who were talking about the dearth of revivals and why it was that outside the church there was so little interest in religion, and inside the church so little concern for the conversion of men.

"Well, Deacon," said they, as he joined them, "we hear you've been having a regular old-fashioned revival over at Sardis."

The broad, happy face of the Deacon lighted up afresh as he answered: "Yes, praise the Lord, we've had a great blessing. We waited years for the Lord to come, but when we just stopped waiting and every one of us set to work, we found that the Lord was there all the time waiting for us."

"Tell us about it. What methods did you use? How did you go to work?" were the eager questions as they gathered about him.

"Well, you see," said the Deacon, settling himself on the church steps, "it was just this way. We didn't have no revivalist, 'cause some o' the members said if we'd any money to give away we'd better give it to the Parson instead of to a stranger. Besides, you know, they all loved the Parson and they said, 'He loves us, and he knows all about us, and no man from outside can come here to Sardis and talk to us heart to heart the way Parson does.' And so we didn't have no revivalist.

"And it appears to me we didn't have no methods, neither. The Parson, he always kept telling us, 'It don't matter much about methods. The Lord wants men and women and when they're ready to do what's got to be done, the Lord will provide the methods.' The Parson kept at us till we all begun to feel that something ought to be done. And then 'twant long before we begun to feel that we ought to be doing it ourselves.

"Come to look back on't, it does seem cur'ous how we all acted so sort o' blind-like. There we was all waiting for the Lord to come and all praying that he would come. And every time our reg'lar prayer meeting was through we shook hands all round and said we'd had a blessed meeting, and it did seem as though the Lord was going to come to Sardis, and then we all went home and things run on just the same till next week's meeting, and then the Parson would ask us, 'What are we going to do about these people round us that ain't Christians?'

"And then we'd pray and exhort each other to be up and doing, and then the meeting would close and we'd shake hands and say the Lord was good and we hoped he would come to Sardis, and then we'd go home again, and all the time there didn't seem to be no sinners in Sardis that wanted to be saved, and somehow we began to get discouraged like 'cause the Lord didn't come.

"Well, one night, right in the meeting, when everybody was waiting and listening to the ticking o' the clock, Parson says right up quick like, 'Deacon Hart, do you know anybody in this town that needs to be saved?'

"You see I'd already prayed and made some remarks, and the Parson's question come so sort o' sudden like that I was took all aback, and I stammered out, 'I—



I—suppose there are. Why, of course there are. Lots of 'em.'

"Deacon Hart," says he, 'will you name one person that needs to be saved?'

"Well, now, do you believe it? I was dumb as a post. There were lots of people I thought about. But somehow I couldn't seem to bring myself to name a single one. There was Joe Smith. I knew he needed to be saved. His wife joined 'fore she was married, but Joe, he always said, 'I don't mind coming to church once in a while, 'cause it can't do no harm if it don't do no good.' And he would say that every time he was spoke to on religion, and you couldn't get no further with him. So when I thought of Joe I said to myself, 'It's no use to name him 'cause 'tain't likely Joe wants to be saved.'

"There was old Bill Whitman, a quarrelsome, mean sort o' chap. I knew he needed to be saved if anybody did. No one could remember ever seeing him to church. But when I thought of him I thought, 'Why, Bill Whitman! why, it's no use to think of him as being saved.' There was Charlie Sprague, bright, but wild and full of ridicule for religion, and how could I bring myself to think of him as a hopeful subject for our prayers that he might be saved? Then there was George Slocum, a respectable citizen, with his mind full of politics, but with no use for religion.

"And so I thought of Frank Skillings who was breaking his mother's heart by his love of drink, and of Aleck Danvers whose wife with tears had told me only the day before that he seemed to get farther and farther away till it almost seemed as if she must go with him and give up being a Christian, and of James Brown who was disgracing the church every day with his backsliding. And so on, pretty much all over town, I thought of men that needed to be saved, but I didn't have no faith about any of them.

"I knew the Parson was waiting to say, as soon as I named anybody, 'Deacon Hart, will you lead us in prayer for him?' and so, sort o' helpless like, I just said, 'There's men enough as needs to be saved, but I don't see no encouragement to pray for 'em.' Now I guess everybody there thought just the way I did, but, you see, nobody had ever said it out loud, and so when I said, 'I don't see no encouragement to pray for 'em,' everybody looked up quick, just as if their own consciences had spoke, and they was ashamed to be caught distrusting God's power to save.

"Widow Brown was the first to speak. 'Pears to me we've all been doubting the Lord, and that's why sinners ain't converted. We're just like the disciples when they asked the Lord, 'Why couldn't we cast them out?'" and the Lord told them, "Because of your little faith. This kind can come forth by nothing but by prayer." If we believed as much in the Lord's readiness and power to save old Bill Whitman or Charlie Sprague, as we believe in his power to save us, religion would mean a good deal more in this town than it does now. And I believe," she continued, with her eyes full of tears, 'that the Lord is right here in this meeting tonight to rebuke us, same as he did the disciples, when he said, "O ye of little faith."

"Then John Coburn got up, and everybody was surprised as they saw him through their tears, 'cause he never somehow had anything to say in meetings 'cept

to pray, and he said, "'Tain't no use for us to be awkward in religion 'cause the disciples were. They was all helpless and discouraged like same as we, and they made an awful poor showing of religion 'fore them Pharisees and that poor, unbelieving father who wanted his boy cured. But when they see Jesus was among them then they knew it was all right, as it will be here in Sardis when we make our religion a real thing among scoffers and unbelievers. Don't you remember the Lord turned his sad face to those faithless disciples and told them, "Bring that poor boy hither to me?"

"And don't we all know that that's what we've got to do here in Sardis—bring Bill Whitman, and Charlie Sprague, and all the rest of 'em, to the Lord in prayer, with the same faith that the disciples had when they brought that boy to be cured? They knew the Lord could cure him, and I believe the Lord can save Bill Whitman, and wants to, too."

"Yes, and my boy Charlie," sobbed Mother Sprague. "And my husband," said another. "And mine," "and mine," said several women with eager, trembling voices.

"Well, there the Lord was in that meeting. Our hearts all sort o' melted in common sympathy, and we all see each other heart to heart, and the Lord helped us mightily to pray, and when the Parson raised his hands for the benediction, and in broken voice asked that the Lord would go with us as he sent us out into the world, we somehow all felt as the Lord had come to Sardis, and souls was going to be saved.

"We didn't have no methods to speak of, but every one of us went first to God in prayer, and then from prayer to men and women about us, and it wasn't long 'fore we began to rejoice in the most remarkable conversions. Old Bill Whitman come into the meeting one night and said as how he had always hated religion and Christians. No man had ever seemed to care for his soul, and he'd made up his mind that he was going to die game, and never let anybody know that he ever thought about God and the hereafter and his own wickedness. 'But blessed be the Lord,' he said, 'there was an angel from heaven come to me one day when I was sawin' wood, and talked with me so tender like, and come again, and again, and prayed with me, and here I am, old Bill Whitman, saved by the grace of God! And the angel that the Lord sent was that woman over there in the corner, God bless her!'

"I can't tell you about the rest, 'cause there ain't time. We had a great refreshing, and there wasn't a home in Sardis that didn't have reason to praise God and rejoice with the angels in heaven over a sinner repenting and turning unto God. It does seem as if the Lord had come to Sardis to stay, blessed be his name forever."

There was not a dry eye as that group of honest men looked into the Deacon's glowing face and grasped him by the hand.

"Why can't we have just such a blessed revival over in our town?" said one. "And in our town, too," said another. "Yes, and in ours," said a third.

And as they passed into the church, for the afternoon session of prayer was just beginning, I said to myself: "Yes, sure enough, why can't we have just such a revival in Princeton or in Holden or in Boylston?"

And I found myself saying in answer:

"We can if we will. The Lord wants it. Our neighbors need it. It will come if we do what we ought to do, tenderly, persistently, believingly pray and labor, man with man, heart to heart, as guided and counseled by the Holy Spirit of God."

#### ANOTHER TRIBUTE TO DR. QUINT.

Among all the published expressions of affection regarding the late Dr. Quint there has been too little said in reference to his career as chaplain during the War. We are glad, therefore, to make room for this tribute from a well known Boston lawyer who belonged to the Second Massachusetts Volunteer Infantry, being one of the few survivors of those who joined it at Brook Farm, May, 1861, and who were constantly with it until its muster out in July, 1865.

Few military organizations have been blessed as that regiment was in the character and ability of its original officers. High in the list of brave, able and patriotic officers stood our chaplain, Dr. Quint. Probably more than half of the regiment had been born and bred in Puritan orthodoxy; the minority was heterogeneous, but whatever the prejudices or faith of the members of that regiment may have been they were not offended by too much, if any, theology, strictly speaking, from the chaplain. Humanity was his military theology, and he was the friend of all. He demanded no creed save that of manhood and soldierly bearing from any. In camp he was ever watchful of the sanitary condition and of the afflicted in tent and hospital, and on the field he often aided at the post of danger in the care of the wounded.

It was remarked that no regiment had its mail matter cared for as the Second did, although that might have been said of it in other particulars. Chaplain Quint was entitled to the credit of this. It was left to his management, and I remember that, in order to show his faith in the men, he used to leave the stamps and change upon his camp chest when he was away from his tent so that the soldiers might find stamps and make their own change in paying for them. Once this confidence was violated, and then the militant qualities of our chaplain were paramount until the offender was punished.

He taught the soldiers that, while between them and their officers there was a necessary barrier forbidding familiarity, he was always approachable, and that he wished to see them when in trouble, or when any advice was required or consolation desired.

In a word, he impressed all, of whatever nationality or religion, as being, above all, a man, a Christian man in its broadest sense. If any one should care to go back to the files of *The Congregationalist* of those years, he will find some of the best letters that were written from the field from the hand of Dr. Quint.

I am very sure that most of those who were promoted later from the ranks to positions of greater or less importance, while always finding ourselves imbued with the sense and spirit of the stern discipline which we ourselves had undergone, in the enforcement of it found ourselves more or less unconsciously leavened and chastened by the influence and teachings of our chaplain.

It was my own fortune to enter Dartmouth College soon after returning from the field, where I found the name and influence of Dr. Quint—a graduate there and one of its trustees—as strong and healthy as it had been in the field. It became at once with me a bond of love and confidence which has never been broken, and thus I may say that from May, 1861, when as a boy I entered the Second Regiment, until now that name and manly influence have in a sense always been with me as a benediction, and so I believe say all of us who knew him so well.

GEORGE W. MORSE.

## Supreme Problems and Their Christian Solution.\*

By Prof. W. Douglas Mackenzie.

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."—1 John 3: 2, 3.

There are three great questions which human nature has, from the earliest times, asked concerning itself. The histories of all philosophies and all religions are the records of the various answers which have been attempted by the various generations and races of men. These three fundamental questions are, "Whence am I? Whither am I going? What ought I to do?" They are not the questions which you will hear business men discussing in the mart, nor will you hear them often repeated from mouth to mouth in the easy chat of the home. They are not questions which casual conversation in the cars deals with. But every man knows that they underlie all man's life, and that when the great testing hour comes and man stands face to face with the fundamental realities of his experience these are the questions which come up from his heart like the cries of a wronged spirit. When the mother bends over the child snatched by death from her, when the man of affairs is bowed over his desk under the blow of a terrible misfortune, when the youth finds himself fronting the problem of his career, these questions become at once the matters of supreme interest for all right-minded and serious souls. "Whence am I? Whither am I going? What ought I to do?"

These questions are not entirely independent of one another. The first is, of course, the starting point. Men feel that if and when they find an answer to that the answers to the others will almost inevitably follow. If, they say to themselves, we can only discover what that power is from which we have come and on which we depend, if only we can come to know its nature and its character, we shall begin to see light shining upon our future and upon the path of duty. All depends upon that. If from darkness we come, unto darkness we return; if from light and beauty we derive our being, surely light and beauty must characterize our destiny.

Further, they feel that if they know the character of that power by which they live and anything of that end towards which they travel, they will begin to understand what they ought to do. It is true there are, in our day, some people calling themselves secularists, who strive to concentrate attention upon this *seculum* or age. "Leave," they say, "these impossible questions concerning origins and destinies, and give your whole mind to present duty. Look around you upon the immediate tasks of life. Live for them. All else is but abstraction. Here in concrete duties you have the meaning of life, and in their fulfillment its joy." But human nature as a whole rises superior to this naïve suggestion. Human nature knows that its kind of life will be entirely different, according as it finds or finds not the answer to those two first questions. It knows that these will make the greatest conceivable difference to character and to conduct. Duty itself cannot mean the same for a being who has reached the true answer to each of the first questions as it will mean to a being who refuses even to ask them. And human nature refuses to ignore the enormous difference of experience involved in that alternative. Hence, in our day, we find a secularist unable to win the ordinary man to his specious method of dealing with these great questions.

On the other hand, the Christian Church

owes its unparalleled influence over men to the fact that it is able to give clear and unmistakable satisfaction to human nature in presence of these problems. Indeed, if the church has not answered these questions, then we must look and yearn for some fresh revelation. God has not yet bestowed his greatest boon, God has not yet met our deepest needs, unless his latest gift is the solution of these oldest problems of intelligent human beings. Hence it is of great importance that on an occasion like this the Church of Christ represented here should afresh ask itself what it stands for and how it can present before the world those answers which the world has ever longed for to these three great questions. Let us at this time take each of them in turn and ask ourselves, What is the characteristic Christian solution of these problems? I select this passage, because here, from the rich thought and heart of the apostle John, we have the statement of that which from the beginning the Christian Church has been able to say about these matters.

### I. WHENCE AM I?

The first question of human nature is, Whence am I? Would that I could sketch to you something of the answers given by the religions and the philosophies of antiquity. Would that by illustration I could describe to you the dimness of vision which they had, the waywardness of the mind of man as reflected in them, the disappointing answers that come from some and the answers more bright and hopeful that shine out from the thought and faith of others, but all dim and all uncertain. Time allows me only to concentrate attention over against the waywardness, the dimness and the disappointment of these others upon the clearness, the warmth and the finality of the Christian answer. The new spirit is expressed in that very word "beloved." For the Christian Church has not reached its answer through the cold speculations of the schools; it has attained this consciousness in the actual events of life; its answer is warm with the blood of living experience. Hence, speaking out of this region, the answer begins with the word "beloved." The apostle opens his arms and takes men to his heart when he answers their question, Whence am I? In the region of life and love, of actual experience, the solution has been found. Men discovered who they were in an act of God, not in an effort of their own minds. "Beloved," he says, "now are we children of God." In our day the Church of Christ is trying hard to learn the significance of that word "beloved," and why it is necessary when the gospel of salvation is preached to do so in an atmosphere of love. When the world hears the church saying to all its own, "beloved," it will begin to understand better what is meant by "children of God."

"Now are we children of God." This is the answer of experience. Sublime it is, but no soaring wing of any thinker ever reached that high mountain top from which this vision is made possible. It was first an event in the lives of individual men—an event marked by the use of that word "now." "Now are we"—a time came when our eyes were opened, when something occurred, when something was done which so changed our whole life and relations that we woke up henceforth to say, "now are we children of God."

The apostle John never could think of that divine act in his own life apart from the memory of one Person whom he had loved, and loved now with an eternal love. His mind went back across many years to the time which he spent in Galilee and Judaea walking with Jesus of Nazareth. The fourth gospel, which is most certainly the outcome of John's experience, whether in its present form it be

the actual work of his pen or not, unfolds to us the steps by which John reached that experience out of which he was able to say, "Now are we children of God." He remembers how they lived with Jesus, how they saw him with their eyes and scrutinized him closely and handled him with their hands as his ministry went on, how their very wonder made their scrutiny more keen, how the gradual dawning of new and wondrous spiritual facts upon their minds startled them to use tests concerning him which they did not use concerning others. He remembers how the inner life and character of Jesus became unfolded until it shone as a very glory, "And we beheld his glory, glory as One only begotten of the Father, full of grace and truth." He remembers how, when they watched him and discussed with one another who he was and what these scenes meant, they gradually reached the conviction, spoken first in awed whispers to one another out of hearts half afraid to use the word, and how at last, emboldened by faith itself, they said, He is the Christ, the Son of the living God.

Then there came a still more wonderful experience; for as they lived with Jesus, trembling at the conviction that he could wear no other name than that, there gradually dawned upon them this fact, namely, that as they lived with him, believed in him, walked with him, saw and inwardly responded to the image of the Father which he kept before their eyes, they too had the rights of children of God; for this gospel tells us, As many as received him to them he gave the right to become children of God. Then there came the catastrophe of the crucifixion, when all their hopes seemed swept into confusion, when their profoundest faith in Jesus was completely overthrown, when for those long hours between the burial and the resurrection morning they sat together and looked into that which seemed the awful error and crime of their lives—that they should have believed him to be the Son of God and themselves sons of God.

Then came the resurrection morning, when once more, and more gloriously than ever, the same Jesus stood revealed beyond all doubt and cavil as the very Son of the Eternal, and when his very smile woke up in their hearts again the conviction, henceforth undying, that, through him, "Now are we children of God." John has lived many years since that. He is writing to men most of whom were never near Jerusalem, but his whole experience in the long interval has served as a continual revelation of the new power resident in this faith in the living Christ. In Ephesus, as in Jerusalem, amongst the outcasts of heathen cities as well as amongst the quiet and orderly peasants of Galilee, the vision of Jesus awakens in men's hearts this faith, this experience, the conviction of this act of God which constitutes them his children. It is with the fullest confidence that John opens his heart to his friends of many tribes and nations, sure that their experience corresponds to his assertion when he says, Beloved, now are we children of God.

### II. WHITHER ARE WE GOING?

The apostles were not unconscious of the apparent contrast between the sublime claims of their Christian faith and the outward condition of their earthly lot. It might well be said, How can men like these claim to be children of God? No more august relationship could exist. No title more glorious could be claimed by any philosopher, any poet, however daring the flight of his imagination. This is the highest destiny which a human soul dreamed of, to be the child of God. How can men like these Jews from poverty-stricken Palestine or dull peasants

\* A sermon preached at the installation of Rev. D. N. Beach over the Plymouth Church, Minneapolis.



from Phrygia or low-born slaves in Corinth and Ephesus or the moral outcasts, the human refuse, of these cities, how can such with any realization of their words say to each other, "Now are we children of God?" With a smile the great apostle bows before the fact: "It is not yet manifest what we shall be," he says. The contrast between divine sonship and this hard human lot, these broken hearts, these often fallen and sinful lives, can never be resolved by looking at them simply as they are. The contradiction is undeniable, but (and here is the glory and joy of the apostolic experience and the experience of the whole living church) a day comes when the contradiction shall cease.

"When he shall be manifested"—who is the one to whom in this verse, and in the verses around it, he refers merely by the pronouns "he" and "him"? He gives no name. He deems it sufficient for his readers that he should just speak of this person as "he" and "him," for there are conditions of mutual sympathy amongst men when the indefinite thrills with definiteness. You are all more or less familiar, my friends, with a habit of speech that obtains amongst the humbler ranks of life both in Germany and in Britain and also, I understand, in this country. You know that plain folk commonly speak of their husbands and wives as "he" or "she." You go into the home of some man bereaved and desolate, you hear him speak of one who had been the angel of his house; he describes to you something of her ways, her opinions, her reputation amongst the neighbors, what she did for himself, how she died, and he never once names her. "When she was with me," is all that he can say. And you may go forth from that quiet and sad home, knowing a great deal about the woman who had been its life, but not having heard her name. Or, as you go out and along the village street, you may see a group of women in easy, familiar gossip. Passing you hear one say, "when he came home last night," and neither you nor any one else would dream of asking who "he" is. All the women know that that woman can only speak of one human being with the indefiniteness which is so clear. This conversational habit arises from the beautiful, glorious exclusiveness of that wondrous relationship where one belongs to another completely and for life, where love includes so much of each that it excludes from its peculiar sanctity all others.

So did John speak of Jesus Christ and so did his churches understand him. "When he shall be manifested!" The apostle John does not think of Jesus as removed to some distant sphere, as dwelling on some throne in a far-off region of the universe. He has never, since those days when he saw the risen Lord appear and disappear, been able to think of him as other than close to every heart that loves him. It only needs the moving of the veil, an apocalypse, and these eyes shall see him. His face gazes into mine. He watches my looks, hears my words, sees me and the depths of my heart. I look up and see him not now. But when the hand of God shall touch the veil of sense then my eyes shall see him as he is.

"And when he shall be manifested, we shall see him." This is the goal of human history. Thither, towards the judgment seat of Christ, all races and generations are moving. We feel that if the race is one its great hour of destiny must be one, the great standard of its judgment must be one.

The race is not a unity, history is not history, if the various parts of mankind are moving forwards to diverse consummations, to be tested by diverse standards, to be allotted to altogether diverse destinies on grounds which are not solely moral and religious. The unity of history lies in its end, in the outcome of it all, in that final revelation of its meaning which shall make plain that man is one. Therefore the Christian moves forward with the confidence and the

joy of one who knows what the result will be. He fears naught, for in the day when he sees "that One" he shall be like him. He can turn around upon all inquirers, he can turn around upon his own heart when it asks, "Whither am I going?" He can point to that throne of Christ, to that unveiled face of the Saviour judge, saying: "Thither to the hour of that vision am I going. There my own life shall reach its consummation. I shall know then for what I was intended, and in the experience of that hour I shall read the meaning and see the justification of all the way by which I have been led."

### III. WHAT OUGHT I TO DO?

If, now, the Christian man knows whence he is and whither he is going, it cannot be difficult for him to decide what the supreme task of his life is. Here again what we desire is some one ideal of duty that shall give unity and consistency to the whole life. We do not desire merely one more department added to the already numerous and harassing departments of life. We do not merely desire one more "ought" added to the innumerable duties which already make our hearts so weary. We long for some one view of duty which shall give its own meaning to all else, which shall make them lighter to bear and us more blessed in the bearing of them. The apostle John gives in this passage one glorious description of this sense of obligation which guides the Christian life. "Every one," he says, "that hath this hope set on him purifieth himself, even as he is pure." "Hope" he speaks of, assuming that it is not a mere sentiment, but a living force. The man who hopes to see Christ and to be like him, the man in whose heart that hope has become supreme, who believes that to be the greatest destiny to which he can look forward, who believes that to be the destiny to which God has appointed him, will be controlled, mastered, inspired by that hope. He that hath this hope set on Christ will never be mistaken by the world for a man of the world. His hope will mark him out; his smile, his words, his acts, in their strength and tenderness, in their purity and humility, will show that the quality of his life is determined by that hope which alone gives Christ-likeness to a human character.

"Purifieth himself even as he is pure." Here is the hard task. There is always a point at which duty becomes a yoke, until the day of perfectness dawns. For mortals incomplete in faith and love and self-sacrifice, obedience to spiritual law must always be something of a burden. To get rid of sin, which is the negative side of purifying one's self, always costs much. No man can cut off from himself sins that he loved without feeling that something in him bleeds. But this work must be done if we are to be like him and see him as he is. This is what "I ought to do."

This is the work of the church. The world always either scorns or hates the church. The world scorns the church when the church refuses to purify itself. The world hates the church when the church begins to purify itself. Therefore the church must cease to consider the world, except in so far as the world may, perchance, be purified by its life and cease to be the world. The church can only conquer the world when it has learned, with its eyes upon that throne, to be fully busied and absolutely faithful in purifying itself. But when, mastered and inspired by its wondrous heaven-born hope, the church awakes to the law imposed upon it and purifies itself, then will its work indeed be other than too often it has been, than too often it is today. The world may not understand it, may hate it, but it will not be able to deny its claim to be led and ruled, as well as saved, by Jesus Christ.

Life becomes graver, though not less happy; and the gravity of what lies before us does not allow us to drift any more like an earless boat upon mid-ocean.—*Stopford A. Brooke.*

### MATTERS OF NOTE HERE IN BOSTON.

Mr. Moody has entered upon the second month of his Boston work, and intends to conduct his campaign on substantially the same lines as those which he has been pursuing. He is still directing his efforts mainly to arousing Christians and during the coming week he will be re-enforced in this undertaking by Rev. F. B. Meyer of London, who is expected to speak at Tremont Temple twice on Friday and Saturday and once there on Sunday and once at Clarendon Street Baptist Church. There is no falling off in the audiences or in their responsiveness.

The subject on Monday and Tuesday of this week was the Second Coming. Upon the conclusion of his services in this city Mr. Moody will go to Cincinnati. He continues to spend his Sundays in New York.

Sam Jones's campaign closed last Sunday, his audience at the People's Temple eclipsing in size even the great ones which his oratory and peculiar methods have been drawing through the month of January. After lecturing last Monday evening to persons who paid fifty cents apiece to hear his final words, he started for the South, leaving behind a warm word for Boston's system of charitable institutions, which he seems to have investigated with considerable care.

Mr. Murphy is resuming, this week, noon-day meetings in Faneuil Hall in addition to the evening gatherings at Berkeley Temple. The tide is rising all the while, great audiences being the rule and many persons signing the pledge every night. He estimates that during the last four weeks not less than 7,000 persons have thus declared themselves.

The Episcopal Church Army, headed by that veteran rescue mission worker, Colonel Hadley of New York, has opened a campaign, and, while some sharp criticism was forthcoming when the subject was discussed by the Episcopal Club last week, the organization seems to be commending itself to prominent rectors like Dr. Edward Abbott and to persons of social and educational prominence like the group which gathered at the Colonial Club in Cambridge last Sunday afternoon to learn from Mr. Hadley what the army proposes to do. Prominent Episcopal churches hereabouts are open to it, from which centers of operation it will work for the present.

A new line of criticism of current evangelistic movements was entered upon last Sunday by Rev. J. M. Foster of the Second Reformed Presbyterian Church. He is grieved because evangelistic work "defers the day of triumph that will come in the exclusive use of the Psalms of God." Apparently Gospel Hymns are not agreeable to a denomination which stands for the principle of Psalm singing and Psalm singing only in the Church of God. Mr. Foster also made a thrust at Mr. Moody because he preaches in Tremont Temple, since Dr. Lorimer, the pastor, Mr. Foster affirms, is a Thirty-third Degree Mason and a Knight Templar besides.

There were a few persons last Sunday who put the day of rest and worship to no better use than to assemble in Paine Hall and celebrate the 150th anniversary of the birth of Thomas Paine. There was the customary talk about the decay of evangelical religion and the wretchedness of any such superstition as it represents. One speaker, however, was frank enough to say that free thinking in Boston was sadly in need of a revival. "We are not doing anything in a constructive way." That was the most solemn truth uttered either morning or afternoon, with the possible exception of the following, which was not on the program. A richly-dressed woman in the audience, who had listened to half a dozen speeches of the type referred to rose and said, "Mr. President, when I give up my religion and my children it will be for something very much better than you have offered today." We judge from published reports that her words threw a sudden coldness over the meeting.

## The Home

### THE WORLD.

The world is good in its own poor way,  
There is rest by night and high spirits by day,  
Yet the world is not happy as the world might be—  
Why is it? Why is it? O, answer me.

The cross shines fair and the church bells ring,  
And the earth is peopled with holy things;  
Yet the world is not happy as the world might be—  
Why is it? Why is it? O, answer me.

What lackest thou, world? For God made thee of  
old.

Why, thy faith hath gone out and thy love grown  
cold;

Thou art not happy as thou mightest be  
For the want of Christ's simplicity.

It is love that thou lackest, thou poor old world.  
Who shall make thy love hot for thee, frozen old  
world?

Thou art not happy as thou mightest be,  
For the love of dear Jesus is little in thee.

Poor world, if thou cravest a better day,  
Remember that Jesus must have his own way;  
I know thou art not as thou mightest be,  
But the love of God would do all for thee.

—F. W. Faber.

### GOING TO CHURCH.

BY KATE UPSON CLARK.

It is, perhaps, a healthful rebound from rigid Puritan methods which has determined certain of our more progressive orthodox church members to attack "formalism." "We are not saved by going through certain ceremonies," these conscientious critics are in the habit of remarking haughtily. Our religion is not merely

... to go  
To church one day in seven.

If we are to base our religion upon attending stated forms of worship we might as well turn Roman Catholics or High Churchmen at once. The true evangelical doctrine is that out of the heart are the issues of life, not out of obedience to empty forms."

There is something rather captivating to superficial thinkers in this species of argument. One of that class, though she happens to be a graduate of a leading college and the writer of several books, remarked seriously one day: "I found that I was getting into a mere rut of going to church, that I was going from habit, without giving the subject of whether I should go or not any proper thought. Of course I stopped it at once. I shall not go again until the fresh, spontaneous impulse comes to me to go. Otherwise I cannot believe that I shall be benefited by what has come to be a mere mechanical observance."

This casuistry struck the listeners dumb, but there are a number of cardinal truths which ought to have been at once launched at the speaker and which would have punctured her wind-bags of logic. She should have remembered that the human being of the highest order is the one governed most absolutely by lofty, fixed principles. An old definition of a principle, given by Mr. J. W. Dickinson, one of the profoundest of instructors, was, "The way in which anything acts." Men of character act in a certain way, which can be calculated upon by those who know them. They are not standing and watching themselves for "fresh, spontaneous impulses." They, like all who have arrived at an age of discretion, have come to certain definite conclusions in regard to the conduct of their lives, and they are plodding along in the path of duty, necessarily a strait and monotonous one, considering themselves fortunate if they

have established a habit of doing the right thing at the right time, even if the process partake somewhat of the nature of routine. They do not wait to see whether at any particular time they feel like doing right. They know they ought to do right and it is their set purpose, not requiring twenty different decisions each day, to do right. They rejoice, instead of being shocked, if they find that duty is gaining, and that, even though the "fresh, spontaneous impulse" may be lacking, their feet turn of their own accord in the proper direction. They go to their daily business, whether they have any special desire to do so or not. If they have taken the vows of God upon them they seek his house at the set time, in rain or shine, and without waiting for the craving of the natural heart, which in all of us fallible mortals is usually found to hanker after what it ought not to have rather than for immortal blessings. Duty is not generally what the children call "clear fun," but the conscientious man and woman perform it just the same, without waiting to feel happy in the prospect. They do not examine their own hearts with a microscope from time to time to see whether those organs are burning with a desire to do right, and resolved not to do right unless they are. All this silly subjective sophistry about "fresh spontaneous impulses" sinks into insignificance under the pure, shining light of conscience.

The matter of attending church regularly has suffered more than perhaps any other Christian function from the faulty syllogisms of the would-be "disciples of true culture." It is easy to call church-going "formalism," and to deceive one's self with flimsy excuses. One man imagines that he finds in the woods better facilities for worship than in the stuffy atmosphere of his church. Another pleads that his duty to his family demands that after the exacting work of the week he should sleep the larger part of Sunday, and keep perfectly quiet during the rest of the time. He therefore finds lounging at home far more restful than sitting up straight in his pew at church. Another is fond of reading and considers that he gets more good from perusing standard books at home—he never reads anything but the best literature, he observes virtuously—than from listening to the ordinary Sunday sermon. There is no use in rehearsing the pretexts used by non-church-goers to defend their practices. We all know that they may be plausible and even strictly true, and yet that the duty of church-going outweighs them all.

In the first place, do we want the churches kept up? Do we want them to be strong and healthy, or sickly and weak? We either want them to live, or we do not. If we do not, it is our business to separate ourselves from them at once, and to go to work for whatever other agency seems more likely, in our judgment, to elevate the race; for every decent man and woman desires above all else the regeneration and purification of humanity—in other words, the progress of civilization. Those who do not are anarchists and knaves. If we do long for the prosperity of the churches, it is the height of meanness for us to lay the burden of their support upon others.

"But," you say, "I pay my proportion of the minister's salary. I don't shirk that part of the business."

This may be true, but as in charitable work, the money is the smaller half of the

duty. The really effective support of the church comes from the personal presence of its members at its meetings. Nothing else can make up for the absence of that. Well filled pews, crowded prayer meetings, steady, unfaltering devotion to the services of the church—in these lies its prosperity, and nowhere else.

It may be physically impossible that you should attend every service of your church. In that case, select certain ones which are within your reach, and let only an extraordinary obstacle keep you from them. Don't wait for a "fresh, spontaneous impulse" to make you go, any more than you would wait for a fresh, spontaneous impulse to weed your garden when you know that it ought to be done.

If professing Christians would only take this view of the matter, attending with their families from principle, and with perfect regularity, as many services of the church as possible, there would be few vacant pews. It is the vacant pews of church members which rob the pastor of his courage and eat away the life of the church. Well-filled pews assure him of success even before he lifts his hand. They mean success in the auxiliary meetings. They mean success all along the line. We must have nothing to do with the shallow excuses which would not be tolerated if applied to any other matter of principle. And as for the cry of "formalism," it must be remembered that more or less of that malignant article is necessary to the conduct of life. Success without a certain amount of routine was never heard of. Most of all it is worth remembering, though the quaint remark has been often quoted before, that, as a good old deacon once said, "We go to church not to be edified, but to worship God."

### WEARIED HOSPITALITY.

BY AGNES B. ORMSBEE.

"O, dear!" exclaimed a young matron "I went to the Jones's to dinner last night to meet Miss Smith-Scott, who is going to vouch for me at the Liberal Culture Club and we had a dinner of eight courses. I was very nice, and the dishes were just a dainty and toothsome as could be, and the table looked beautifully. Mrs. Jones has such lovely china and silver. I suppose perhaps it was a simple company dinner to her, but really it just about spoiled my evening, for I don't see how I ever can return the attention. Yet Mrs. Jones and I were intimate friends in college, and I am much attached to both herself and her husband." Here the speaker paused for breath, and then continued: "I have had so little experience in housekeeping—you know I taught for five years after I left college—and I really do not know how to manage anything so elaborate, though I flatter myself that I know how to keep a comfortable, orderly home in accordance with our means. But even if I was experienced enough to prepare such a dinner and direct my servants, I have not the extensive array of table service which it would require. Yet I do want to entertain my friends and like to have visitors."

This is not a fancy sketch, but a true tale, with its genuine protest from a sensible, cultivated woman, who found herself placed, as many of us are, with friends whose style of living was more lavish than her own. It is such circumstances as this



which frequently weary the spirit of hospitality and discourage many warm-hearted home makers. It is doubtful if it was a simple dinner to the Mrs. Jones of our story. Even though she had an abundance of table service, it probably cost her much study and labor, for only a few homes of even well-to-do people are so luxuriously appointed that the mistress is freed from any work with her own hands. But all the work and worry which such a dinner entails Mrs. Jones gladly laid as a due sacrifice on the altar of hospitality, and felt happy that she had spared no pains to give her guests of her best.

But it is just here that a delicate point of hospitality comes in. Does it demand so severe a sacrifice? Hospitality means a welcome to our home, be it for long or short a time, and in welcoming our friends we virtually say we are glad they are come hither and will seek to make them happy. But if in entertaining them we make the contrast so vivid, so unflattering between our friends' home life and ours we do not make them happy. They are made discouraged, uncomfortable or even a little envious as the different dispositions may be. Of course it is not possible to bring our surroundings entirely down to the level of friends less blessed with worldly goods than we, but in offering them a welcome we can curtail a little of our splendor and soften the inevitable contrast, for true hospitality does not forget consideration for the guest. If your guests are women who do their own housework, as many refined women are obliged to, do not give a luncheon with the most elaborate dishes to show off your new cook's skill. If you are entertaining a family dinner party, do not forget that your guest's own maid-of-all-work is a sharp contrast in efficiency to your well-trained cook and waitress with a capable nurse beside to relieve you of anxious thoughts concerning the dear inmates of the nursery.

"I am going to reform this winter," said a spirited woman to a group of friends. "I wote myself out last winter trying to entertain my friends in the proper style. My cook and nurse have their hands full, and it makes me blush to think how I crowded them last year, hurrying them through this and that to get up as fine dinners and lunches as I could devise. I never should have lost my excellent Bridget if I had not been so foolish. But I learned my lesson. After she left I had to take hold and help my new cook out, and many is the night that I have sat at the head of the table trembling with fatigue. Now I am going to give my friends such entertainment as I can without wearing myself out and causing my servants to go on a strike."

"Are you really going to invite any one to truly simple dinners? Have you the courage to ask, well, the Lowells, for instance, to one of your meals with a soup, a roast and vegetables and a dessert?" queried a doubting voice.

"Indeed I am," replied the first speaker, energetically. "John Lowell has been in to our informal Sunday night suppers many times, and I noticed that after the first time he did not need a bit of urging to stay. Yes, I am going to ask my friends whenever I wish to see them, and then I shall give them nicely cooked and well-served food, such as I intend to have daily for ourselves. I am to wear my most becoming gown and be so rested that I can be agreeable without effort. These are the dinners

and luncheons that I shall invite my friends to, and I shall make them happy. Then if there is any special or distinguished guest that we wish to honor, why, I shall have managed so well that I can send for the caterer with a clear conscience."

#### NOTES.

For the first time in its history Massachusetts reports a smaller proportion of deaths from consumption among women than among men. Dr. S. W. Abbott, secretary of the State Board of Health, attributes this favorable showing to the use of the bicycle.

An effort is being made in New York city to secure a curfew law, which provides that all children under sixteen years old shall be indoors by eight o'clock in winter and nine in summer. Such an ordinance has been in operation in one or more Western cities for some months and already the beneficial results are apparent.

The London *Chef* insists that only a few people know how to eat properly, and mentions Thomas Carlyle as one who ruined his stomach by gulping down his food in great gulps. If this be so, then we have the secret of his dyspepsia. Had he followed Gladstone's habit of giving every mouthful thirty-two bites before swallowing it, he might have been a gentleman instead of a crabbed and sour creature.

The power of a mother's influence is illustrated in these remarks, overheard recently: A bright boy of twelve years was talking with some ladies about his mother. Said he, "I don't think my father made any mistake when he picked out his wife." In another home three grown sons still remain with their parents. The older, now thirty-one, when joked about his single blessedness, says, "I've never yet seen any one I like as well as my mother. When I do I shall marry."

Why do women suffer more from headache than men? No doubt there are various causes, but one reason, suggested by the *Herald of Health*, is that women usually spend more time within doors and in an air less pure. On this account too little oxygen is taken into the system to properly oxidize the food eaten, and this generates a poison which acts upon the nerve centers. The first thing to be done is to get rid of this poison by drinking copiously of hot water and by inhaling long draughts of pure air. Medicine may give temporary relief but does not remove the cause.

Is woman growing physically weaker? This question, propounded recently by the Boston *Globe*, is answered by several eminent physicians and educators of both sexes, and the consensus of opinion is decidedly against the notion that woman is deteriorating physically. A more rational dress, bicycling and out-of-door life generally, in addition to more hygienic food, are the main reasons for this judgment. Dr. Baker-Flint says: "Outside of the so-called society woman, women are physically much stronger under modern civilization. I find no such wrecks among any classes of women as among those who are slaves to fashion, society and fads."

But while admitting that the tendency is toward improvement in the physical development of women, Dr. A. H. Tuttle affirms that we have not so many good mothers now as formerly. "With advance in civilization there is an advance in crime. Child-bearing is incompatible with comfort in a small flat or a boarding house, and therefore the abortionist does a fine business in spite of the law. . . . Meddlesome midwifery causes many troubles for the modern woman, but the patient has the advantage that she can be usually completely repaired by modern surgical science." If this statement be true, it would be well for the forthcoming Congress of Mothers, to be held in Washington this month, to discuss a condition the gravity of which can hardly be overestimated.

#### Closet and Altar

*No man need be without comfort while the gates of prayer are open to him.*

God within us! Not only ever with us unseen, not only watching us in our secret moments and reading the very thoughts of our hearts, not only covering us with the shadow of his wings and lighting us with the light of his countenance, but within us—our bodies his temples, our hearts his home. O, if we could but grasp the thought we should live lives nobler and more beautiful!—*F. W. Farrar.*

As you tarry before God let it be in a deep, quiet faith in him, the Invisible One, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Just yield yourself in the faith of a perfect trust to the ever-blessed Holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.—*Andrew Murray.*

To rest from weary work one day in seven;  
One day to turn our backs upon the world,  
Its soil wash from us, and strive on to heaven,  
Where to we daily climb, but quick are hurled  
Down to the deep of human pride and sin,  
Help me, ye powers celestial, to come nigh;  
Ah, let me catch one little glimpse within  
The heavenly city, lest my spirit die.

—*R. W. Gilder.*

Make time for serious thoughts. Let no day pass without some memory of solemn things. Each morning as you rise remind yourselves that "God spake these words and said." Each evening as you lie down to rest let God's angels close the door of your heart on thoughts of purity and peace. The soul that has never lived face to face with eternity is a vulgar soul. The life that has never learnt the high law of holiness is a ruined and a wasted life.—*F. W. Farrar.*

The cry of life can be satisfied by a Life alone. In the religion of Christ, and there only, are met all those demands to which thought severed from Christ is driven—for an Object of Worship which shall transcend knowledge, for an Ideal thoroughly subject to knowledge, for a living Power so working in the soul with secret might that this Ideal may inspire us, not with despair, but with courage. Thus is force revealed as loving, humanity as holy and the moral law as divine. This is the assurance, wondrous, yet by the very witness of denial less wondrous than essential, brought to the world by Jesus Christ.—*Vida D. Scudder.*

Our Heavenly Father, before entering upon the duties of the day we would look into thy face and feel again our band in thine. Help us to detect thy presence in every incident of this day. Give us grace according to our need. Thou hast made us and knowest what we can bear. There is no temptation thou hast not measured. There is no trial the heat of which thou hast not tested before permitting us to enter. The heavy part of our cross is on thy shoulders. Not is there any joy or pleasure which is not sweeter because thou hast chosen it. So whatever experience is before us let it link us closer to thee. Thus may we grow into thy image day by day, O blessed Saviour. Amen.

## Mothers in Council.

### CHILDREN PRAYING FOR PARENTS.

Dr. Joseph Parker of London asks why children should not sometimes go by themselves to pray for their fathers and mothers, and offers this simple form of prayer to be thus used. He had in mind those whose ages range from five to fourteen and suggests that it be read as often as once a week by one of the children, when gathered in a room by themselves. Surely nothing would touch parents more than a consciousness that intercession is being made by childish lips in their behalf:

*Dear Father in heaven, we ask thee to bless our father and mother, and to make them good, and strong, and wise, and happy. We thank God for our dear home, but our home would not be home if it were not for our father and mother. We want them to live a long, long time, and to be very joyful. Dear Saviour, help us children to be good, then father and mother will be happy. We want to love Jesus and to do what he tells us. When it is hard to do right we pray that Jesus will help us. We know he will because he said so. Bless father, bless mother, bless us all, and may we always live in a happy home. We say all this in the name of Jesus Christ, the Son of God. Amen.*

### "TELL US 'BOUT DE HOUSE."

It is only a seven by eleven unframed lithograph, cut from an old calendar and preserved for its simple beauty of design, and it hangs on the dining-room wall under another picture. It has not even a touch of color, usually attractive to a child, yet for ten months it was a daily source of pleasure to our three-year-old twin girls. Nearly every night as soon as supper was over a little voice would say coaxingly, "Aunt Alice, tell us 'bout de house."

It began one night, when, to help fill in the restless hour between supper and bedtime, auntie talked to them about the picture, showing them its beauties and making the little farmhouse the home of imaginary people; for it is a bit of country landscape with a small house in the foreground and connected with the back of the house a long, low stable. There are also fields, trees, a short stretch of stone wall, a bit of rail fence and a small piece of winding road. Auntie did not tell all her story at once, but added a new bit occasionally. The twinnies listened delightedly and in a short time could tell about Johnnie, Bessie, their papa and mamma and answer any question about the imaginary family that was asked them. How most children do enjoy telling what they have learned! These small maids would point out the bars let down for Johnnie to drive the cows, Daisy and Buttercup, across the road to the pasture beyond for their day's feeding. They could tell some of the things Bessie, who was just their age, did while Johnnie was away at school. But the latter part of the day was their special delight, when Johnnie returned and drove home the cows, when the papa came home from his work and unharnessed and fed old Dobbin and milked Daisy and Buttercup while Johnnie fed the hens. Dorothy suggested once in a while, with a growsome shrug of her little shoulders, that "praps" there were snakes under the barn, and Catherine thought there must be "wats," so we added a cat to the family.

Then the children would point out the very window of the room where Bessie was put to bed by her mamma, after her bread and milk supper and a few minutes' play with her dolly. They remembered, too, that Bessie was not afraid and did not have any light, only in the next room, which fact they gave with some hesitation, for they are both timid in the dark. They also pointed out the window of the upper room where Johnnie slept "all alone"

(brave Johnnie). And they did not forget mamma's evening sewing and papa's newspaper, read aloud that mamma might share its contents. All this required use of the imagination, but was it not a right use?

Children are naturally imaginative, and suffer, we know not how much, through their misconceptions and their timidity. Why should not they be made happy also through that same power of imagination? These little ones understood that the picture and people were only make believe, although once, when auntie told them the front door was on the other side of the house, one of them turned the picture over, finding only plain cardboard. But this was easily explained.

Pictures generally have a charm for children, but a picture with a story in it, a pleasant child story that they can remember and repeat, has a wonderful interest, and many a helpful lesson that will always be remembered may be taught the little ones in this way.

AUNT ALICE.

### A LITTLE GIRL'S ROOM.

One of the sweetest memories to many a woman is of the room that was hers when a girl. Here was the one spot in the house that was hers to arrange as she pleased. It was the place that had shared all her joys and griefs. Here, by her own little bed, she poured out her sorrow over her broken doll, and in the same spot she hid her radiant face the night of her betrothal. How the books in the little book-case still appeal to her! Each one is a friend, which greets her with a smile whenever she enters the room. The pictured Madonna on the wall opposite her bed has looked calmly down at her as she opened her eyes each morning, until the peace and love there portrayed have in some measure entered her own soul.

It is the association, aside from the beauty or harmony of the room, that has made it a treasured memory to the woman, who has now become mistress of an entire house. The charm of a well-decorated and appropriately arranged room adds much, however, to the character as well as to the enjoyment of its owner. Especially is this true in the case of little children. They can, as a rule, be taught to love the beautiful wherever found, whether it be in a flower, in the clouds, in some thought, or in their own homes. Therefore make their rooms pretty. They need not be expensive, but let them exhibit a taste and love for the beautiful.

A gentleman and his wife, looking at a house with the view of making it their home, were much pleased to find a small room, just across the hall from their own sleeping-room, which seemed particularly adapted to three-year old "rosebud." The closet had low shelves and hooks that even the little hands could reach. How to make this room pretty for the little daughter then became the question. By doing all the work themselves, with some assistance from uncles and aunts, the parents succeeded in making one of the daintiest rooms I have ever seen. One roll of paper, with large, graceful sprays of pink chrysanthemums, was bought and put round the room as a deep border. Great care was taken to obtain a pattern with particularly graceful sprays, as some of them were to be cut out. This was slow work, but uncles and aunts all helped. Plain paper the same style and shade as the border served as a background, on which the sprays were laid and arranged. Some of the sprays were a yard or more in length, others were less than a foot long, while two single buds were used. They were all put on drooping down from the border, and care was taken to have them join some branch in the border and droop in the proper direction from that. Where there was a jog in the room, formed by the chimney, the spray was brought down from the center of the chimney round the corner and on to the side.

A molding in imitation of old ivory made the room ready for the pictures. A chrome on silk, of pink roses, with white and silver frame, and a handsome etching were hung in the two largest spaces, one at the head and one at the side of the bed. On the chimney was a particularly pretty picture of a children's party, with a frame of the same molding as that used on the walls. A picture in colors of a little Chinese girl had a tiny gilt frame. These last two frames the father made. There was one other picture, which had its value in having once hung in "mamma's room."

The carpet was in soft shades, and was some that was left over from the parlor carpet. A narrow white and brass bedstead was the only furniture bought for the room. Turned over the spread on the bed was a sheet with open-work embroidery, that grandma had worked years before. Draped over the headboard was a pink scarf, which had been on mamma's tea-gown before baby fingers had spilled milk on it. The draping covered the spot, however. On the chimney was a small mantel, with a pink scarf caught up at each corner. A pink and white clock ticked out the minutes on the center of the shelf, while papa's face looked down at his little girlie from one end and a pink shell occupied the other end. A home-made dressing-table, covered with dotted muslin, stood across one corner of the room, with the mirror arranged just high enough for "rosebud" to see into. On the dressing-table was a tiny cushion in pink and white, a brush and comb tray painted with pink clovers, on which rested a brush and comb in old ivory tints, a pin tray and a picture of mamma. Two little rocking-chairs completed the room, but additions can always be made, and perhaps, if we could see the room some time in the future, we might find curtains at the windows to match the dressing-case, a pretty book and bric-a-brac case, and even a white fur rug in front of the bed.

Did three-year-old "rosebud" appreciate it? Perhaps not as much as those who had arranged the room, but her appreciation may have been of a higher type than theirs. At any rate, for weeks after she took possession of the new room, two or three times a day she left the rest of the family to "go and see my room." There she would sit and look all around, then contentedly join the others. Before she was five years old she each day dusted the room and made the bed herself, and loved that room better than any other in which to sit and read.

RUTH MOWRY BROWN.

There is a hint worth considering, for parents as well as teachers, in the grieved remark of a little girl, who said, recently: "I know my school teacher's sympathy has all gone out for the Armenians, because she has none left for her pupils."



Dear little cooks, with faces clean and bright,  
What makes your loaves of bread all so fresh and light?  
"We use Cleveland's Baking Powder."  
Wise little cooks, now tell me, please, the way  
To always have good luck on every baking day?  
"Why, use Cleveland's Baking Powder."



## The Conversation Corner.

OUR last letter from Pomiuk, in the Corner of Dec. 24, said that he was about to sail away from the Indian Harbor hospital in Northern Labrador to Battle Harbor hospital near the Straits of Belle Isle. We have now a letter from Dr. Grenfell, dated Nov. 13:

S. S. DONALD, BATTLE HARBOR, LABRADOR.

My Dear Mr. Martin: One more line to you before the season closes. The chance arrival of the S. S. Kite, famous for her Peary relief voyages and now bound southward from the Arctic ice, where she has been whaling, affords me one more opportunity of writing you. To begin with, Gabriel reached Battle all right and has now been here nearly three weeks, which I have spent in cruising around the big bays with Dr. Willway, who again is going to remain the winter. The "Corner Cot," therefore, is now transferred to Battle Harbor hospital, and I shall not take him North again. He sees more people here and will be very happy. All who see him agree he is the merriest little fellow they know. You can hear him laughing all over the hospital. He will have as companions two little friends (nourable also). One is Tommy, a little lad of nine, with diseased spine and paralyzed legs. The other is Elsie, a little girl of six, with hopeless disease of the hip. We have also taken Maggie Shugloe, who was at Chicago with her parents and her brother. Both parents are dead, her little brother is in the orphanage at St. John's and we have taken Maggie as servant for the winter. She is bright and tidy and Gabriel will have an Eskimo to talk to.

I have taken quite a good photograph of the "Corner Cot" for you. We had to put up the names over the cots in cardboard, painted with black letters. The sister is sitting beside him. Gabriel was almost as difficult to keep quiet under such trying circumstances as my old dog is when I try to photograph him. It was like smothering a volcano. Yesterday he was practicing on our "bugle," which gave Tommy a headache. "I never saw such a boy," said Gabriel, disappointed at his want of musical appreciation! We have just had a steam launch given to us, for the use of Battle Harbor next year. We shall be thus enabled greatly to extend the sphere of our medical work. I want to tell you how much God has blessed us of late. We have had the infinite joy of seeing his Spirit working in men's hearts and decisions made to "serve the Lord Christ."

And now the snow is on the ground, the ponds are frozen, and a bleak, cold wind is driving the freezing spray through and through us. The hospital is in its winter garb. Sister Carwardine and Dr. Apeland leave in the whaler Kite tomorrow, and we leave also in the Sir Donald for Red Bay to deposit Dr. Willway for the first part of the winter. Tonight is our farewell gathering and the committing of our friends to God's care for the long, dreary winter. We leave the hospital with Sister Williams, a Newfoundland maid and a young man whose father and mother are dead and whose brother I took to England four years ago. We leave our little cripples with them, in our loving Master's hand. He loved the children, the poor, the sick, the sinful, and he is the same today and forever. Ever yours in his service, W. T. GRENFELL.

It was very kind in Dr. Grenfell to take for us a photograph of our Corner Cot, with Pomiuk in it, trying to keep still long enough to be taken! You see on the wall the flag—a red cross on white cloth—which, tied to his crutch, he waved from the hospital window to welcome Dr. Grenfell last summer. The text-roll behind him—although it may not show plainly in the cut—is about David playing the harp before Saul. That is very appropriate for our little musician, whose harp is at the foot of the bed and whose special nurse is "Sister Cecilia," for St. Cecilia, you know, was the patron saint of music and is represented not only as distributing clothes among the poor, but as listening to the music of an angel.

The ancient paintings would be fulfilled beautifully in her listening to Gabriel playing on his concertina and singing,

Takpanéle, takpanéle,  
Mern-go-tor-vi-kan-gi-lak!

Up in heaven, up in heaven,  
There will be no sorrow there!

I suppose we shall not hear from the Corner Cot and its occupant again until next summer, but we shall hear from Dr. Grenfell, for, instead of sailing immediately for England as he expected, he is now in Canada and writes that he will come from Halifax to Boston by sea—"so as to see that coast"—about Feb. 20, and spend a few days in the vicinity of Boston. If any of you have the opportunity of hearing his lectures and seeing his wonderful pictures of fisher-life in the North Sea and in Labrador, do not miss it.

ST. CLOUD, MINN.

Dear Mr. Martin: . . . When I was home on Christmas I picked up a Congregationalist



and saw the picture of Pomiuk, from which, and from the name, I decided him to be the little Eskimo I became so interested in at the World's Fair. Glad to hear of our little friend once more. I hope he can be kept in his Corner Cot. Is there anything I can do to help? I have not read *The Congregationalist* much, so do not understand the aim of the "Corner."

BIRD C.

How shall we explain our "aim," Cornerers? To ask questions and answer them; to get good and do good; to help others, especially children, whether in America, or Turkey, or Japan, or Labrador. Can you "do anything to help"? Certainly! We have paid the "Deep Sea Mission" for our Corner Cot for two years—\$50 the year. We children now propose to bring together our mites, so as to keep our sign over the Cot and our boy in it another year.

HALLOWELL, ME.

Dear Sir: Last Sabbath the story of Pomiuk was told to the children in our Sunday school, and after it the pennies which they had brought as a Christmas gift to the Lord Jesus were gathered, amounting to —, which I inclose in a check for the Corner Cot. It would have pleased you to see their eager interest, and I am sure they will not soon forget the one to whom was sent "Jesus' Birthday Gift."

MISS G.

Mrs. Martin

## CORNER SCRAP-BOOK.

About Deaf Children. A very interesting article in the *Century* magazine (for January) says that there are more than 2,500 deaf children in this country who are taught to communicate, not by sign language as formerly, but by means of speech as the children of our public schools are taught. "Deaf and dumb" people are dumb because they are deaf. Their vocal organs (generally) are all right, but never having heard any one speak they do not know how to speak themselves. Gradually, under the instruction of skillful and patient teachers, they learn by seeing diagrams of the vocal organs, by touching the throat of the teacher and by watching her lips, to speak and to hear.

The writer tells of the eagerness of his "deaf and dumb" scholars when returning from the summer vacation to tell their adventures. One boy stepped in a bees' nest, and the bees stung him and hurt him very much. He fell into a brook and got wet all over, "but my shoes did not get wet." The

teacher asked why they did not get wet. He replied, "Because they were on the grass!" It is a slow process for children to learn the exact meaning of words. A boy wrote one cold March morning: "The wind is very blew, and I am a little shiver." Another wrote: "The man chopped the ground with his dig, and the dog hurrahed with his wag." Mr. Arthur Gilman of Cambridge has an article in the same magazine about the remarkable progress Helen Keller is making in fitting for Radcliffe College. She writes her essays with almost perfect punctuation as well as diction on the typewriter, and her examination paper in Latin was marked "A."

A Slow Conveyance in England. I have just seen quoted from an English book the story of a traveler who lost his dog at Dover and went on (by rail) without him. When he reached his home in London he found the dog awaiting him on the doorstep. He had run all the way—about eighty miles—and beaten the train. Was this story a myth, designed to reflect on the "slow coaches" of the Dover railway?

What the Children Say. One of our little members has reached the stage of letter writing—by dictation. This is one of her epistles: "I have been very sick and am writing to you this afternoon, because I do not wish to be *nerverking* round. I think it will be very pleasantful to you to hear of it. If I hinder your time, I hope you will not recognize it."

How Puss Helped the School-Girl. She was accustomed to aid her memory by associating some familiar thing with the Latin word she wanted. With *opus*, she associated *O-puss*—a natural association, with the abominable pronunciation of Latin now in vogue. When in the class the girl was asked to give the Latin for the noun *work*, she instantly and boldly replied, "*O-cat!*" (This is a true story—the girl is a Cornerer!)

A Young Evolutionist. This is a true story too—I heard it yesterday, and I know the little boy! His mother told him of the monkey in the Zoo in Boston who was punished for biting a brother monkey by having his teeth filed. In reply to the boy's question if it did not hurt the monkey, his mother said that the dentist had filed her teeth, in order to fill them with gold. "Was that when you were a monkey, mamma?" the young evolutionist asked at once!

L. H. M.

### PROGRESS OF THE KINGDOM. HIGHER EDUCATION IN OKLAHOMA.

In Oklahoma, our latest frontier, we have an excellent example of the way in which the Congregational Education Society starts a pioneer educational institution and of the struggles and hardships which the young people, as well as their parents and teachers, must undergo in the early years of a young Western college. Kingfisher College, Kingfisher, was founded in 1895 by the Congregational churches of Oklahoma Territory, led by their home missionary superintendent, Rev. J. H. Parker. Situated midway between Kansas and Texas north and south, Indian Territory and New Mexico east and west, it is the only institution standing for Christian education in this territory of 200,000 souls. The nearest high-grade school of any description is more than 100 miles eastward. Others are to be found at distances of 135 miles northward and 200 miles southward.

The hardships and privations of six years of pioneer life, with failure of crops for two years, have developed careworn men and sad-eyed women, who live in sod houses and do not know what it is to be out of debt. But one of the sorest trials to these intelligent American farmers is the lack of educational advantages for their young people. One mother declared, "If our farm were worth \$100,000 it would not pay us for the sacrifice we have made of our children." For three years they had almost no schools. Even now many of the country districts have been too poor to pay for more than a three months' term in a year, and scores of children cannot take advantage of this opportunity because too poor to buy books. The young people in the towns have passed through the town schools and are reaching out for higher learning. They are not only eager to make up for lost time but to brave poverty and to work their way through college by any honest means however humble. Two college boys are working for Superintendent Parker; three others haul wood ten miles to furnish the institution with fuel; seven students do their own cooking; one girl works in the home of the president and others are employed in families in the town as well as in the college boarding house. Fifty acres of the college farm are to be planted in cotton and President House writes that "the boys and girls can 'pick their way' through the school if they have the pluck." Those who teach in the district schools must take their pay in "warrants" which, while money is so scarce, can only be cashed at fifty per cent. discount.

Though incorporated as a college, and though some students are taking freshman studies, the head of the institution writes that it only claims standing as an academy and is so recognized by the C. E. S. Rev. J. F. House, the cultivated, ambitious young president, has made a study of methods and courses in the East, and is determined to have a high standard and thorough work. To meet the varied needs there are normal and business courses, as well as a regular college preparatory course, which was taken by sixty students last year.

Beginning in the unfinished basement of the Congregational church, the school soon outgrew those quarters and was obliged to provide accommodation for boarding students. It now occupies a building which costs sixteen dollars a month. Of this amount Mr. House pays from his own pocket six dollars, the students three and the college seven dollars. Provisions are cheap. All expenses are kept remarkably low, enabling a student to go through the year for \$100. The current expenses for this year, including salaries of president and two teachers, will be only \$2,200. Soon Kingfisher College will have a home of its own. The corner stone of the new building was laid last spring by the Territorial Association; and the Oklahoma churches, as well as the town of Kingfisher,

are making strenuous efforts to carry the enterprise through. Nor are the leading individual workers behind in generosity and sacrifice. President House has pledged one-fifth of his salary for five years. The campus, said to be worth over \$18,000, is encumbered with a mortgage of \$2,500, for the interest of which Superintendent Parker has become responsible. When the new building is done the school will need everything in the way of furnishings, scientific apparatus, library, etc. When does such an institution need help more than at the beginning? A few hundred dollars now will tell more than thousands later on.

#### OUR OWN WORK.

**Help for India.** In view of the Indian famine, the American Board issues an earnest appeal in behalf of its Christian agents, partly or wholly supported by the native church. With the increase of food prices the people find it difficult to support themselves and utterly impossible to maintain their preachers and teachers. Some of these men are receiving only half their usual allowance while food costs double or treble its ordinary price. One way to render aid in the present emergency would be to increase these allowances for our missions. Instead of this the state of the treasury has compelled a reduction of from thirty to forty-five per cent. in the department of native agency. Not unreasonably, the Board asks that if the churches cannot do more they will at least furnish the funds for meeting the regular estimates from the missions. The directors of the London Missionary Society have already decided to place at the disposal of their missionaries in India an increased grant for their native agents from the general funds of the society on the ground that it is responsible for the maintenance of its workers and must therefore make an effort to relieve them.

#### THE WORLD AROUND.

**Work Among Foreign Students.** The international committee of the Y. M. C. Associations looks back upon 1896 as the most successful year in its foreign work. The committee has now nine foreign representatives, one in China, one in Ceylon, four in India, two in Japan, one in Brazil. Ceylon is a new field occupied for the first time during the past twelve months. The year has been marked by the large sums of money, amounting to nearly \$100,000, contributed toward building enterprises. No less than \$45,000 have been pledged for the purchase of the Students' Association building in Calcutta; \$30,000 have been pledged by Mr. John Wanamaker for a building in Madras, and several additional thousands have been given by American friends towards its equipment. Other generous contributions have been made for buildings in Tientsin and Rio de Janeiro. In addition to these gifts \$20,000 have been contributed in America toward the support of the general work. But the most remarkable feature of the year has been the work done by Mr. Mott, college secretary of the committee, in India, China, Australia and Japan. Reports of the twelve conferences conducted by him in Asia record the attendance of over 2,000 students, representing more than 200 colleges, as well as nearly 1,000 missionaries and over 1,000 Asiatic Christians. Conversions at these conferences are numbered by hundreds, and another direct result of the spiritual impetus received was the volunteering of over 200 students to devote their lives to Christian work among their own people. In China, especially, the student conferences have exerted a powerful awakening and uplifting influence.

Once we know where we are clearly, know that we are utterly wrong—why, then we know also clearly where we ought to be, if we are to be utterly right. And that knowledge, if we have any manliness in us, any elements of recovery, is our best consolation.—*Stopford A. Brooke.*

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## The Sunday School

LESSON FOR FEB. 14.

Acts 5: 12-42.

### THE PRISON OPENED.

BY REV. A. E. DUNNING, D. D.

The growth of the early church was rapid, but some time—two or three years at least—must have elapsed since its formation before the events of this lesson occurred. The disciples of Christ had become a recognized sect. The gospel they preached had become known by a distinct name. They had filled Jerusalem with their teaching. The spirit and usages of the church developed through influences both within and without, as they now do; and one great advantage of studying this history is to learn the effect of similar influences on the church today. It is still changing and developing under the working of the Holy Spirit. In this lesson are described:

I. *The prosperity of the church.* It was gaining in popular favor, especially among the common people. The reasons for this were:

1. Signs and wonders [vs. 12-16]. Some of these have already been mentioned. The strange sound which called together the people on the day of Pentecost, the halo on the heads of the disciples, the praising of God in many tongues, were some of these signs. So also were the healing of the lame man and the tragic deaths of Ananias and Sapphira. The power of the apostles had become so generally recognized that people brought sick friends from the city and surrounding towns and laid them on mats in the streets through which Peter passed, believing that his shadow would heal them.

These ways of attracting attention were sensational, but they were approved by God. It is the part of wisdom to set people to talking about religion and to get them to listen to the gospel, and unusual ways of doing this which are successful, if they are not irreverent or unmanly, are to be commended as good business enterprise for God.

2. The unity of the disciples. They worked together. They were often seen together. They held meetings in Solomon's porch, a part of the temple where citizens were wont to congregate. Their harmony and earnestness were contagious, and, while men who remained selfish and self-seeking did not dare to join them, believers in Christ increased rapidly, and multitudes of both sexes came into the company of the disciples. Many are ready to believe on the Lord when they see that his followers have a fellowship which attracts good men.

3. Beneficence. The church was already a blessing to the city and beyond it to the country around. It gave health to the sick and peace to families which had been made miserable by those vexed with unclean spirits. The church must have something valuable to give to the people if it is to win their allegiance to Christ. They learn first that it blessed to receive; then they may discover that it is still more blessed to give.

II. *The enemies of the church.* These were rival institutions. In these the church in all ages finds its chief foes. Not usually individuals as such, but organizations which bid for popular favor fight the church. Free thinkers, theosophists, spiritualists, secularists, who want support for their institutions, decry the Christian Church. Leaders of labor organizations are insistent that it is not the friend of working men.

The reasons for this hostility were substantially the same in Jerusalem as they now are in Boston. The officers of the Jewish Church were mostly Sadducees. They did not believe in the future life, nor in any life apart from the body. But they believed in their institution, drew their support from it and maintained their social position through it. The leaders of the new sect were undermining the Jewish Church, and "the sect of the Sadducees" determined to overthrow them.

They had once already expressed their hostility by throwing the apostles into prison

[Acts 4: 3]. Now they tried the same thing again, with no better success.

III. *The deliverer of the church.* I am not sure that, if this event had happened night before last, the daily paper would have described the escape of the apostles by saying, "An angel of the Lord by night opened the prison doors and brought them out." But I am sure that the apostles and their friends would have said that the Lord delivered them. Faith in God's providential care of his own believing children and in his intervention at critical times to insure the success of his church is absolutely necessary to its life.

The angel's message to the apostles is substantially that which comes from God to the whole Christian Church today: "Go ye, . . . speak . . . to the people all the words of this life." We have had committed to us a gospel of salvation. The words which Jesus used in describing himself, "I am the Way and the Truth and the Life," have been capitalized and stand for the chief gifts and the chief business of life, which we are called to make known to men.

IV. *The apologist for the church.* If Gamaliel had been a Sadducee he would have stirred the prosecutors of the apostles to madness. But he was a Pharisee, and this sect was at this time as much for the new sect as for that of the Sadducees. This is not saying much for either. He argued from history that when men follow delusions they are at last destroyed by them, while, if men really have a divine message, it will prevail. His conclusion was that they would better let the apostles alone. Time would tell whether they were right or wrong, and meanwhile the Jews could go on as before. This was by no means the best advice that could have been given. The apostles were witnesses to alleged facts, which they claimed had occurred in that very place only a few years before. It would have been easy to prove or disprove these facts, and it was the business of the Sanhedrim, as representatives of the Jewish faith, to do this. If either they or Gamaliel had been really seekers after truth they would not have agreed to wait for other men to find it, but would have found it for themselves.

But the advice led to a compromise. The Jewish authorities did not kill the disciples, but only beat them. The counselor who is indifferent to the truth never inspires men, but he does sometimes check their evil propensities.

V. *The work of the church.* It was:

1. Teaching the truth. "We have a command higher than yours," Peter said to the Sanhedrim. The apostles had made great advances in knowledge in a few months. Jesus had told them explicitly that they must obey the Sanhedrim, though they ought not to follow the example of the men who composed it. "All things, therefore, whatsoever they bid you," Jesus had said, "these do and observe." How could Peter so soon declare that he was obeying a higher law than theirs? Only because of the conviction that he was led by the Holy Spirit. Even a command of Jesus was to be interpreted according to the circumstances in which a disciple was placed and in the light given to him by the Holy Spirit. The truth the church is to teach is the same now as it was then. It is the resurrection of Jesus, who is the living Saviour, exalted to give repentance and remission of sins to all who believe on him, and all such have received the Holy Spirit who witnesses to these truths.

2. Doing good. The chief evidence of the truth which the church preaches is the compassion of all disciples of Christ for men in need. They will defend the oppressed, feed the poor, heal the sick and deliver men from all evils by bringing them into fellowship with God.

3. Suffering for truth's sake. The beating given to the apostles they welcomed as they would have welcomed a gift, "rejoicing that they were counted worthy to suffer dishonor

for the name." Christians must expect to be misunderstood, spoken against, persecuted. The laboring man wants more from his employer than the church claims for him. The employer wants to give his employé less than the church says he ought to give. Society wants to indulge in pleasures which the church believes will destroy spiritual life. The ascetic abuses the church for not denouncing all men who will not imitate him. Only the indwelling Holy Spirit can keep men calm under such conditions and inspire them to continue "to teach and to preach Jesus as the Christ."

### Y. P. S. C. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 14-20. What Our Denomination Is Doing. Zech. 4: 1-14.

This topic points to the joint activities of the 5,500 Congregational churches in the United States. It ought to mean something to us that our denomination raises over \$2,000,000 a year solely for benevolent purposes, to say nothing of between six and seven millions spent for sustaining the preaching of the gospel in the home churches. The larger share of this \$2,000,000 goes toward the carrying on of the work of our six benevolent societies, which are sending missionaries all over this country and throughout the earth are founding Sunday schools and churches, sustaining educational institutions, reaching after the despised races and in various other ways building up the kingdom of heaven. The investment which our denomination has made in years past for Christian work in the form of printing presses, buildings, special funds and endowments probably amounts to many millions of dollars, and these investments are yielding abundant fruit.

Think of the aid Congregationalists bring to modern movements like the Y. M. C. A., the Y. W. C. A., the Christian Endeavor cause, the W. C. T. U., the Evangelical Alliance, prison and other reforms and countless agencies established for the betterment of mankind. We ought not to forget, too, the prominence of Congregationalists in such newer undertakings as institutional churches and college settlements. No branch of the Church of Christ has been more alert through its representatives in these directions, and a large proportion of the men and women now laboring along these special lines are Congregationalists in whom we may take an honest pride. The successive editions of *The Congregationalist Handbook* are worth consulting in this connection, as well as Dr. Dunning's book, *Congregationalists in America*.

Congregationalists are contributing much annually to the intelligence, culture and unification of this nation. Outnumbered by seven other branches of the Christian Church, they are nevertheless in proportion to their numbers as forceful and resourceful a body of Christians as can be found in this country. And as respects world-wide movements, representatives of our denomination are taking no slight part in the play and interplay of forces that are slowly making over the nations of the world and changing the front of history. Witness the services of men like Dr. Farnsworth and of women like Dr. Grace Kimball in Armenia. Think, too, of the influence which our representatives in Japan and India are exerting, not merely in the formation of individual character, but in shaping the form which the national life is to assume in the future.

We speak of these things not to boast of them, nor to exalt ourselves above other Christians, nor to imply that we are doing as much as we ought to do, but we call them to mind in order to do justice to whatever faithful work is going on in the name of our denomination today in any quarter of the world and to derive from the bird's-eye view a stimulus to better service.

## Literature

## BOOK REVIEWS.

THE LIFE OF A. J. C. HARE.

A more pitiful childhood than that of the distinguished author of this autobiography it would be difficult to imagine. Many of the very poor experience a bodily distress of which he had no knowledge, but we doubt if there ever were a more unloved and unhappy childhood than his. Given away by his parents at a very early age, with apparently no regrets or compunctions on their part, he grew up practically a stranger to them and to his brothers and sisters, and only in mature life did he come into agreeable relations with his sister, and he never grew to have any strong affection for his mother. To his adopted mother he was intensely devoted, and not without reason, yet her mistaken views of education and the influence of other members of the family upon her subjected him to a bitter and persistent cruelty which was enough to crush all the manhood out of most boys. It is a wonder that his life has been as useful and happy as it has.

It is a question whether any good is accomplished by such outspokenness as his in portraying bitter early experiences, and the same doubt arises as one reads the account of the persecutions to which he was subjected in connection with his sister's death and the disposition of her property. The machinations of the Roman Catholic Church, to which several of his family belonged, being perverts from the English Church, are set forth relentlessly. Washing family dirty linen in public, however, generally is a mistake. Moreover, many trivial letters or descriptive passages should have been omitted. Nevertheless, the frankness of the author, which must have cost him something, may have value in hindering in the cases of others the evils experienced by him, and there is a certain charm in the absolute artlessness and freedom of the narrative. Mr. Hare unbosoms himself almost without reserve, thereby revealing more of his own nature and character than could be shown in any other way.

The story of his literary history is most entertaining, and the charm of the work lies pre-eminently in its pictures of the many interesting and often famous men or women whom he has known. Few modern Englishmen have come into so close a touch with so many scores of striking and even distinguished individuals, and his short but graphic pictures of them are most fascinating. Although the narrative is sad and sometimes depressing, it is full of a humanity which every reader must appreciate, and in certain respects the work takes rank among the most engrossing of recent years. [Dodd, Mead & Co. \$7.50.]

HISTORY OF THE LAST QUARTER OF A CENTURY IN THE UNITED STATES.

These two sumptuous volumes cover the ground from 1870 to 1895 and are the work of Pres. E. B. Andrews of Brown University. Most of our readers will recognize the substance of them as having appeared recently in *Scribner's Magazine*, but the original matter has been so carefully revised and enlarged as to constitute practically a new work. The author has not attempted to write a detailed history and this fact needs to be constantly borne in mind. His purpose is simply to describe the salient features of our recent career, those events

and facts which have been conspicuous and which, although perhaps they have had no more to do with guiding our destiny than some less prominent, nevertheless are naturally the subjects of first and chief comment.

This purpose almost necessarily renders the work very sketchy. Condensation has been studied so carefully that a sense of incompleteness often is left upon the reader's mind. Why, he asks, was it worth while to touch upon this or that matter at all if only to give so superficial a treatment? This, however, is largely the author's misfortune rather than his fault. But the most abrupt transitions from topic to topic occur, whether logical or chronological order have been followed, and he skips from one to the other too freely. Breaks in the narrative caused by the passage from one item to another, perhaps of an entirely different nature, often are unpleasant.

Moreover, the author's judgment does not always commend itself. His estimates of public characters are fair in the main and he has successfully avoided partisanship and favoritism, yet now and then judicious and well-informed readers will be a little surprised at the opinions which he utters. Nevertheless the work leaves, on the whole, a good impression. The publishers have issued it in a very handsome form and with abundant illustrations. [Charles Scribner's Sons. \$6.00.]

## RELIGIOUS.

*The Shadow Christ* [Century Co. \$1.25], by Rev. Gerald Stanley Lee, is the work of a poet rather than a theologian. Some of its particularly theological utterances are likely to be disputed, but its general theological trend seems intended to be orthodox. The style is exceedingly strained at times, and the meaning too often is not apparent. A lack of simplicity is conspicuous in respect to both thought and expression. Nevertheless the book is sure to make a considerable impression. There are in it unquestionable intellectual freshness and power as well as sincere spirituality. It is the work of a thinker, daring yet reverent, visionary rather than logical, and not always master of his own mental processes, but rarely failing to interest and uplift the reader even while he puzzles him, and uncommonly suggestive of high and holy purpose. Epigrammatic sentences, some possessing a beauty equal to their terseness, abound. The book should not be read rapidly, but with attendant meditation. Its purpose is to point out how Christ and his work were foreshadowed by certain Old Testament characters, notably Isalah, and how apt and beautiful the relation is between them and their gropings after him and his fulfillment of their sacred labors and their dreams. The impression made by the book will depend much upon the quality or mood of the reader's mind, but unquestionably, in spite of its faults—some of which are those often found accompanying great merits—it will receive a friendly welcome and will prove a stimulus to every one who reads it with spiritual sympathy.

*The Illustrated Bible Treasury* [Thomas Nelson & Sons. \$2.00], edited by William Wright, D. D., embodies the work of many expert scholars of different sorts and has some special features. The purpose of those in charge of it has been to Orientalize the Bible, so to speak—to "get behind

the veil of Western words and ideas, and to enable the reader to study the book amid the surroundings and in the very atmosphere in which it was composed." It is a practical hand-book of the highest value for Biblical study, and contains analyses of the successive books and articles on the canons, monumental testimony, etc., papers on history and chronology, geography and topography, Bible science, antiquities, Jewish worship and sects, etc. A combined concordance, subject index and index of proper names, in which three styles of type indicate clearly the three classes of contents, is a novel and successful feature. References to both the Authorized and the Revised Versions are included. A Biblical atlas and a relief map of Palestine are appended, and the volume is illustrated abundantly and with pictures of a remarkably excellent quality. The only defect in the book is that which is inevitable in a book of its convenient size and remarkable comprehensiveness, the diminutiveness of much of the type. Old or weak eyes will find the ordinary text impossible to read except with the aid of glasses.

*The Historic Episcopate* [Eaton & Mains. \$1.00], by Prof. R. J. Cooke, D. D., is a study of the Anglican claims and of Methodist orders. It is on the whole the most clear and convincing demolition of the claims of the Anglican Church to apostolic succession through the Roman Church, from which the English Church was cut off by Henry VIII., which we have seen in small compass, and its claim in behalf of the Methodist orders is well established. The criticism which Anglican readers will make upon it, and justly, is that it almost wholly overlooks the fact that the Anglican Church now places but little or no importance upon the line of descent through the Roman Catholic Church down to the time of Henry, but traces its succession back through the Anglo-Saxon Church, to which alternative Dr. Cooke has devoted but a few lines and those not conclusive. Whether the Anglican Church be right or wrong in this claim, and we do not believe it right, Dr. Cooke has almost entirely failed to give the claim the attention which it deserves. His book, therefore, may fairly be asserted by the Angloicans, his chief opponents, to be beside the real issue rather than face to face with it. But what it does it does well.

*The Origin and Annals of "The Old South" First Presbyterian Church and Parish in Newburyport, Mass., 1746-1896* [Damrell & Upham. \$2.00] is a tasteful volume, edited by Rev. H. C. Hovey, D. D., and possessing great interest. It describes the celebration of the 150th anniversary of the foundation of the church, observed last April. Dr. Hovey's historical address embodies gracefully the substance of the story of the generations and the addresses by Dr. Vermilge and others supplement its statements happily. This church is that so specially associated with the memory of Whitefield and under the pulpit of which he is buried. Congregationalists as well as Presbyterians may well take pride in its honorable and useful career and will enjoy the reading of these graphic pages. Many portraits and other illustrations adorn the volume which is an excellent piece of work. But Dr. Hovey unintentionally has done grave injustice on page 22 by confusing the Pilgrims with the Puritans. The former are not open to his charges, which lie only against the Puritans of the Bay Colony.



## POETRY.

*The Book of the Native* [Lamson, Wolfe & Co. \$1.00], by C. G. D. Roberts, strikes one by the individuality of its contents. They possess a certain manner which sets them apart from the verse of most other composers. There is in them an almost undefinable something, a certain unconventionality of both conception and expression, which yet hardly can be said to disregard the customary methods altogether and must impress the reader. Some of the poems are decidedly elevated in conception, some are simple, and others are suggestions rather than developments. All are musical and the book leaves a more than commonly pleasant impression upon the reader's mind.

—*The Substance of His House* [G. P. Putnam's Sons. \$1.00] is by P. H. Frye. The book takes its title from the opening poem, one of its more elaborate contents. We cannot help wondering whether, if this poem, for instance, were written in the form of prose, many readers ever would suspect that it had been composed as a poem. The shorter productions, especially the sonnets, are more poetical but the author seldom rises to a high level. His verse is largely reflective and sentimental.

Mr. C. W. Moulton has compiled a volume of poems of love and beauty called *In My Lady's Name* [G. P. Putnam's Sons. \$1.50]. It is a pretty volume, the productions of a very long list of writers, ancient and modern, having been gleaned for their love songs. The result is a collection somewhat miscellaneous in respect to quality, but greatly diversified and including most of the finest examples of poetry of this sort in English literature, as well as some others which, less known hitherto, perhaps are destined to become equally popular. The book will take a good place among volumes of its class.—It was a pleasant thought to gather representative poems by students and graduates of Wellesley College. Such a collection has been made and published by Cordelia C. Nevers, of the Class of '96, under the title *Wellesley Lyrics* [\$1.00]. Mrs. Palmer, the ex-president, has furnished the introduction. The poetry is better in average quality than would be expected from college students. Of course the contents vary a great deal, but there are good examples of high conception and skillful execution. Fun and pathos are not lacking, and the graduates, students and friends of the college will give the book the hearty appreciation which it deserves.

*Poems, Pastoral and Psalm* [Eaton & Mains. 50 cents] is a collection of verse by Rev. Benjamin Copeland. It is principally religious, uniformly elevated in sentiment, shows some real power of metrical composition, and is likely to interest Christian readers. The distinctively religious verses are the best.—*Nine Love Songs and a Carol* [Houghton, Mifflin & Co. \$1.25], by Kate Douglas Wiggin, is a pretty book of songs and music which our musical readers will be glad to welcome.

## EDUCATIONAL.

*The Forms of Discourse* [Ginn & Co. \$1.25], by W. B. Cairns, undertakes to discuss style for the benefit of high school and college pupils. We are not so sure as the author that the study of style should come first in a course of English. It depends upon the pupil. To put too much emphasis, early, upon the study of style is

to risk destroying naturalness and even originality. Ordinarily, one who is at the age of those addressed by the author of this volume is far too apt to be influenced by some favorite writer. The ideal style for any student is that which is most natural for him after he has learned to correct his faults and has improved it as much as possible without destroying its individuality. But in this book there is a great deal which is of large and lasting value and we have no hesitation in commending it as one of the best practical hand-books we have seen.—*The English Language and Its Grammar* [Silver, Burdett & Co. 68 cents], by Irene M. Mead, is well considered and more comprehensive and in general more satisfactory in making its points intelligible than such books are apt to be. It is well adapted for actual and successful use. Whether the study of English grammar is on the increase or not, and a multitude of pupils are not taught it, there ought to be and there must be room for a book which is as broad and scholarly in its treatment of its subject as this.—Extracts from the third, fourth and fifth books of Spenser's *Faery Queene* have been edited by Mary E. Litchfield and published under the title *Britomart* [Ginn & Co. 70 cents], who is one of the most fascinating of the poet's heroines. Apart from the charm of the narrative there is a sort of fascination in the English of Spenser's time which is here reproduced, and the reader will learn as much from the book as he enjoys.

Tennyson's *Princess* [D. C. Heath & Co. 90 cents] has been edited afresh with an introduction and somewhat elaborate notes by A. J. George. It is published in a tasteful and convenient edition.—A number of new readers are at hand. One is *The Story of the Romans* [American Book Co. 60 cents] by H. A. Guerber. It is one of the Eclectic School Reading series and gives pictures from Roman life which are graphic and impart historical information, while they serve as text-books for their special purpose as well.—Carlyle's *Essay on Robert Burns* [American Book Co. 20 cents] forms one of the Eclectic English Classics. The positiveness which Carlyle always exhibited is perhaps gentler in expression in this essay than was common with him.—Goldsmith's *Vicar of Wakefield* has been edited by J. J. Riggs, Shakespeare's *As You Like It* by Katherine Lee Bates, Dryden's *Palamon and Arcite* by W. F. Gregory, and De Quincey's *Revolt of the Tartars* by Prof. F. T. Baker [Leach, Shewell & Sanborn. 50, 35, 35 and 35 cents] for the Student Series of English Classics, each illustrating well the scholarship and attractiveness characteristic of this popular series.—*Short Stories of Our Shy Neighbors* [American Book Co. 50 cents], by Mrs. M. A. B. Kelley, is another reader for young children. It tells pleasantly about birds, beasts and insects; and the *Children's Third Reader* [Ginn & Co. 60 cents], by Ellen M. Cyr, is intended for the same class of pupils but is more general in its range and more freely illustrated.

Examples of text-books for work in foreign languages recently received are Racine's *Iphigenie* [American Book Co. 60 cents], by B. D. Woodward, in which selections from the comments of great critics and a bibliography are among the special features; *Petite Histoire de Napoleon le Grand* [Maynard, Merrill & Co. 25 cents], by A. H. Solial, which gives an outline of the first Napole-

on's career with notes and a vocabulary; Andre Theuriot's *Bigarreau* [D. C. Heath & Co. 25 cents] and Molière's *Les Femmes Savantes* [D. C. Heath & Co. 30 cents] by Prof. Alcée Forthier, two additional volumes of Hunt's Modern Language series. All are well suited to the convenience of the older boys and girls at work. In the series first named also belongs Prof. L. A. Rhoades's edition of Goethe's *Iphigenie auf Tauris* [70 cents] in which the modern conception of Goethe's work controls the treatment of the play. The usual collateral aids are supplied. Theodor Storm's *Immensee* [American Book Co. 25 cents] also has been edited for school use by F. A. Dauer and is highly serviceable. Here, too, must be mentioned Prof. I. Kellar's *First Year in German* [American Book Co. \$1.00], which not only takes up the subject in the usual way but contains some special features, such as occasional additional exercises printed in Roman type. It is simple in plan and a thoroughly practicable book.

## MAGAZINES.

The January *Fortnightly Review* [\$4.50] has just come to hand. The Position of Mr. Rhodes, by an unknown author who calls himself Imperialist, is a timely and interesting paper in view of the return of Mr. Rhodes to England, where he must undergo trial for his connection with the Jameson raid; Mr. H. D. Traill discusses the New Realism, the Bishop of Ripon treats of the Effect of Voluntary Schools, Mr. J. L. Whittle points out Mr. McKinley's Opportunity, and the leading paper of the number is an indignant exposure, by Sir E. J. Reed, of the shameful persecution of Dr. Cornelius Herz by the French republic. The *Fortnightly* never fails to be thoroughly remunerative to an intelligent reader.—Accompanying it we have received the *Nineteenth Century* [\$4.50], in which our recent presidential election is the subject of a paper by the Rt. Hon. Leonard Courtney, M. P.; Dr. J. Guinness Rogers discusses the Liberal Leadership, laid down last spring by Lord Rosebery and assigned, since this article was published, to the Earl of Kimberley; Lady Priestley writes about Nurses à la Mode; and Prof. St. George Mivart on the Burial Service. Other strong papers are The Educational Peace of Scotland, by Thomas Shaw, Q. C., M. P.; The March of the Advertiser, by Editor H. J. Palmer of the *Yorkshire Post*; and French Naval Policy in Peace and War, by Maj. Charles à Court; and Mr. M. H. Spielmann furnishes an article on Mr. G. F. Watts, R. A., his art and his mission.

The *Quarterly Journal of Economics* has papers by Alfred Marshall on The Old Generation of Economists and the New, in which is pointed out the fact that the recent work of economists has been to pass through controversy to method, accompanied by the extinction of controversy; to establish a harmony between the study of facts and ideas, to enforce a catholic spirit of interpretation and to strive to complete the main lines of qualitative analysis. Andrew McF. Davis furnishes a second paper on Currency Discussion in the United States in the Eighteenth Century, C. W. Mixer writes about John Rae, a forerunner of Böhm-Bawerk, and W. B. Shaw treats of Social and Economic Legislation of the States in 1896. Recent Books on Local Taxation are discussed by E. R. A. Seligman under Notes and Memoranda. In its

own department of knowledge this journal is invaluable.—In *The American Journal of Sociology* [\$2.00] F. W. Blackmar writes about the Smoky Pilgrims, a family group not unlike the famous Jukes family, Paul Monroe proposes an American System of Labor Pensions and Insurance, O. Thon describes the Present Status of Sociology in Germany, E. Muensterberg sets forth the Principle of Public Charity and Private Philanthropy in Germany, and there are other suggestive papers.

*The Chap-Book* [H. S. Stone & Co. \$2.00] in its new form is a handsome publication. The essential features of the familiar form as far as type and illustrative work are concerned are reproduced, and the chief perceptible differences are the larger pages and the greater amount of distinctively literary material which the additional space permits. In its new dress it is likely to increase largely its already great popularity.—The English edition of the *Bookman* [Hodder & Straughton] is as diversified and edifying as ever. The difference between this and its English namesake is so marked that American readers who have become accustomed to the former will hardly feel like dropping it, no matter how much they may prize the production of the home market.—The opening number of *Art* [Art Publishing Co. \$1.00] is very attractive. This new competitor for favor makes practical usefulness its principal aim. Its three leading departments are The Classroom, The Workshop and The Home. It is meant largely for beginners. It is well edited and handsomely illustrated. It contains thirty pages exclusive of advertisements.

## MISCELLANEOUS.

Dr. Russell Sturgis has rendered a valuable service to good architecture in his volume, *European Architecture* [Macmillan Co. \$4.00]. It is a historical study, chronological in plan and pointing out clearly the inherent and essential characteristics of each architectural school and style. It supplies careful analyses and detailed comparisons. It deals sufficiently also with the closely kindred themes of sculpture and color decoration. The work is enriched by excellent illustrations upon almost every page and it furnishes a comprehensive, lucid and scholarly treatment of its theme from the point of view of an acknowledged modern expert. It may be found somewhat too technical at times for readers who have not some familiarity with architecture, yet not only professional students but a large number of others are quite competent to appreciate and enjoy it. A good example of the writer's discrimination is his account of Sir Christopher Wren's work. The publishers have issued the volume very handsomely, and we believe an edition in a less beautiful binding can be had at a somewhat lower price.

*National Epics* [A. C. McClurg & Co. \$1.50], by Kate M. Rabb, is offered as an introduction to the study of the epic. The great poems of this class which have become famous in connection with different nations, including the Greek *Iliad* and *Odyssey*, the Roman *Aeneid*, the Saxon *Beowulf*, the German *Nibelungen Lied*, the French *Song of Roland*, the Italian *Divina Commedia*, the English *Paradise Lost* and others, are considered, the editor supplying practical information in regard to each, together with an outline of its

story and sufficient extracts from it to furnish a good idea of its character. Such a volume does an important work in popularizing knowledge of a class of poetry which, because of its peculiar character, thousands of readers pass by as too elaborate for such study as they are able to give. It will not only supply the needs of students of literature, but deserves to have a much wider circle of readers. The epic poem perhaps makes profounder impressions upon its readers than either the lyric or the dramatic, especially when read in early life, but in this hasty age of ours epic poetry receives less attention than formerly, and in calling attention to it and in supplying modern readers with an opportunity of tasting it, so to speak, intelligently the volume does good service and will inspire many readers to consult the originals for themselves.

The *Story of the Nations* series runs on like Tennyson's *Brook*. The nations were disposed of long ago and now various provinces and districts are being attended to. *The Story of the Balkans* [G. P. Putnam's Sons. \$1.50] is as well written and valuable as the reputation of the series leads one to expect. It is by William Miller and in view of the concentration of public interest to so large an extent upon that and adjacent regions, because of the differences between the allied Powers and Turkey, it is peculiarly timely.—*The Story of Canada* [G. P. Putnam's Sons. \$1.50] just now is at the end of the procession of the same series. The author is Dr. J. J. Bourinot. The story of Canada has been not only picturesque but dramatic and romantic, and the author has performed his task with self-control and conspicuous ability, yet not without something of the enthusiasm which is natural. The different elements which make up the Canadian population and which have had so important a share in determining its political institutions and career are well portrayed, and the solid substance of the book, as well as its abundant pictures, render it an excellent addition to this valuable series.

Messrs. A. W. Elson & Co. have brought out a fine picture of the famous United States frigate *Constitution*—"Old Ironsides"—now just a hundred years old. It is a photogravure on India paper, 16 1-2 x 21 inches, mounted on heavy plate paper, 28 x 38 inches. A remarkable edition, limited to the first hundred impressions and bearing an etched portrait of Commodore Hull, from Jarvis's painting in the New York City Hall, also is issued. It is a fine picture of a historic ship. It costs fifteen dollars.

## NOTES.

—*McClure's Magazine* has postponed for some time the serial life of Christ which it has announced for this year.

—Mrs. Hugh Fraser, author of *Palladia*, a striking novel which we recently noticed, is said to be a sister of Mr. F. Marion Crawford.

—*Cosmopolis*, an English magazine, already is issued in three languages and a fourth edition, in Russian, is arranged for to begin speedily.

—The late George Du Maurier had absolutely no perception of dress and fashion and his family used to exercise regular oversight upon his drawings lest they should be incorrect in such respects.

—Because of the prohibition by the Turkish Government of the sale within its territory

of books or their translations which have helped to enlighten the Armenians, the Armenian printing house of the Mekhitarist Fathers, on the Island of San Lazzaro, at Venice has had to be shut up.

—The great Oxford English Dictionary is in type at last to the middle of the letter F. About two and a half years were spent upon the letter D alone. At that rate of progress, by the time that the last letters of the alphabet have been "set up," the language will have so altered that it will be necessary to begin again with A and spend six months or a year more in revising each letter. It is eighteen years already since the first proof sheets were sent to press.

—Mr. Barrie is criticised severely by some for writing Margaret Ogilvy, on the ground that nobody ought to discuss with the public the character and even the peculiarities of his own mother. But when the motive of such a book is so plainly reverent admiration and love and when the highest honor is rendered to her throughout, we see no ground for this objection. Mrs. Barrie herself probably would have been more than gratified by her son's book.

## BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.  
FOUR BOOKS OF POPE'S *ILIAD*, I, VI, XXII, XXIV. pp. 102. 25 cents.  
BURKE'S *CONCILIATION WITH THE COLONIES*. Edited by Robert Andersen. pp. 77. 25 cents.  
D. C. Heath & Co. Boston.  
KOPNICKERSTRASSE 120. By Moser and Heiden. Edited by B. W. Wells, Ph.D. pp. 159. 30 cents.  
Silver, Burdett & Co. Boston.  
THE SOURCES OF SPENSER'S CLASSICAL MYTHOLOGY. By Alice E. Sawtelle, Ph.D. pp. 128. 90 cents.  
Ginn & Co. Boston.  
NAPOLEON. Edited by Alice Fortier, D. Litt. pp. 136. 55 cents.  
H. L. Hastings. Boston.  
REMARKS ON THE MISTAKES OF MOSES. By H. L. Hastings. \$1.00.  
Stone & Kimball. New York.  
MADEMOISELLE BLANCHET. By John D. Baird. pp. 330. \$1.25.  
URBAN DIALOGUES. By Louis E. Shipman. pp. 115. \$1.25.  
LADY BRAMBLE'S GHOST. By Charles Chatterton. pp. 140. \$1.25.  
BOSS AND OTHER DOGS. By Maria Louise Pool. pp. 134. \$1.25.  
AT THE SIGN OF THE SPHINX. By Carolyn Wells. pp. 103. \$1.25.  
A STURDY BEGGAR. By Charles Chatterton. pp. 163. \$1.25.  
Funk & Wagnalls Co. New York.  
THE CYCLOPEDIA OF PRACTICAL QUOTATIONS. By J. K. Hoyt. pp. 1,178.  
Eaton & Mains. New York.  
THREE BOYS IN THE WILD NORTH LAND. By Egerton R. Young. pp. 260. \$1.25.  
THE CELESTIAL SUMMERS. By Rev. Angelo Carroll. Edited by Homer Eaton, D.D. pp. 280. \$1.25.  
Henry Frowde. New York.  
THE HOLY BIBLE. Oxford Worker's Edition. \$12.00.  
W. B. Ketcham. New York.  
THE EPISTLES OF PAUL THE APOSTLE. By George G. Findlay. pp. 289. \$1.50.  
Thomas Whittaker. New York.  
THE CLOCK OF NATURE. By Hugh Macmillan. pp. 366. \$1.50.  
Open Court Pub. Co. Chicago.  
ANCIENT INDIA. By H. Oldenberg. pp. 110. 25 cents.  
MARTIN LUTHER. By Gustav Freytag. Translated by H. E. O. Heinemann. pp. 127. \$1.00.  
A PILGRIMAGE TO BREITHOVEN. By Richard Wagner. pp. 39. 50 cents.  
H. S. Stone Co. Chicago.  
MISS AYE OF VIRGINIA AND OTHER STORIES. By Julia Magruder. pp. 395. \$1.25.  
PAPER COVERS.  
D. Appleton & Co. New York.  
MCLEOD OF THE CANERONS. By M. Hamilton. pp. 355. 50 cents.  
Mary H. Pratt. New York.  
ARE THERE ROCKING CHAIRS IN HEAVEN? 25 cents.  
W. T. Sleeper. Worcester.  
LENTEN LAYS AND PEANS OF PRAISE. 25 cents.  
F. M. Barton. Lakewood, O.  
GOOD NEWS BY JOHN. 1 cent.  
American Academy of Political and Social Science. Philadelphia.  
THE FIRST APPORTIONMENT OF FEDERAL REPRESENTATIVES IN THE UNITED STATES. By E. J. James, Ph.D. 35 cents.  
CURRENT TRANSPORTATION TOPICS. By E. R. Johnson, Ph.D. 15 cents.  
CRIME AND THE CENSUS. By Roland C. Falkner, Ph.D. 25 cents.  
MAGAZINES.  
JANUARY. FORTNIGHTLY REVIEW.—NINETEENTH CENTURY.—MODES.—ART.  
FEBRUARY. WHAT TO EAT.—POCKET MAGAZINE.—FALL MALL.—ATLANTIC.—MCCLURE'S.—LIP-PINCOTT'S.—ST. NICHOLAS.



## News from the Churches

## Meetings to Come.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

EVANGELICAL ALLIANCE, Bromfield Street Methodist Church, Feb. 8, 12 M. Subject: Aggressiveness.

HAMPDEN ASSOCIATION, Y. M. C. A. Building, Springfield, Feb. 9, 9.30 A. M.

## Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House, Office hours, 9 to 5. Annual membership, \$20.00. Life membership, \$200.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 111 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 State Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (the corporate body incorporated under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers churches and pastors a ready and welcome supply of pulpits. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 257 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M.; Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. Nickerson, wharftail, 257 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT ON THIS WEEK'S NEWS.

General discussion following a few opening speakers on a specific subject is a feature at midweek meetings which has lately met with considerable encouragement in a number of cases through larger attendance and more animated participation. Another successful plan arranges that a single subject, like, for example, a certain book or character of the Bible, be continued for a month. The failure to enliven the church prayer meeting lies not so much, perhaps, in the subject or program of the meeting as in the preparation of the attendants. Could those who regularly attend always go in the spirit and with the readiness of the leader of the meeting, it does not seem as if others who deny themselves the privileges of drawing warmth from this inner circle of the church could longer stand aloof.

First conversion, then a reformed and purified life—this, the natural and gospel evolution, has been the order in a Kansas community. Can sociologists and temperance workers formulate a more certain solution of the temperance problem?

Now that the proportion of non-church-goers

in one of our Connecticut strongholds has been carefully estimated and brought to the attention of the minister, it is to be hoped that no efforts will be spared to effect a better showing.

All honor to the women's societies which are so potent a factor in meeting parish expenses, especially the one in California whose vigorous sweeping demolished a church debt.

After-meetings abound and certainly have their place. But why not try some fore-meetings, such as are found so efficacious in that Tacoma church?

It would be well if such a firm foundation for citizenship could be laid in every new community as has been done in the far north-east of New England.

A Bay State church sends forth its bi-weekly leaven in the form of a neat little sheet whose name is appropriate to its object.

Now is a good time to organize pastors' classes. The one described in our Oregon news may prove suggestive.

## Of Special Note.

Two committees in a New England church indispensable to the highest success.

Congregationalism advocated by a Presbyterian minister in Missouri.

Gospel truth drawn from best books in Michigan pulpits.

Revival work crystallized into a church in the same State.

Thousands of calls last year by members of a Massachusetts church.

How a church membership was doubled in Ohio.

A financial free pew victory in Connecticut.

## THEOLOGICAL SEMINARIES.

## Bangor.

Professor Beckwith read a paper on Bangor Seminary Theology recently at the Cumberland Ministers' Association.—The Seniors have two lectures a week in church polity under Professor Beckwith.—Professor Sewall has begun lectures on English Literature with the Juniors.—Professor Denio tendered a reception to the Middle Class last Friday evening.

## Andover.

On the Day of Prayer for Colleges President Harris preached at Bowdoin College and Professor Moore preached at Phillips Andover Academy.—Feb. 23, Professor and Mrs. Churchill entertained the Junior and Middle Classes.—G. B. Ball was Senior Class preacher last Friday.—In accordance with a petition signed by most of the students last year, Dr. Torrey gives a course on the History of Christian Missions during the second semester.—H. H. Loud represented the Amherst men on the Day of Prayer for Colleges at Amherst College.

## Hartford.

The Day of Prayer for Colleges was observed here by special class prayer meetings and a general seminary prayer meeting. Lectures and recitations were omitted.

## Yale.

The divinity school was the only department of the university which observed the college Day of Prayer. A service at 11 A. M. was conducted by Dr. B. W. Bacon, and another at 7 P. M. was led by Austin Rice, a Senior.—Special lectures last week were: A Personal Theology, Prof. W. N. Clarke of Colgate, and The Scientific Study of Primitive Religions, Their Origin and Sources, Prof. D. G. Brinton of the University of Pennsylvania.—The Biblical Club had papers on Haggadic Stories, by H. W. Dunning, and the Books of Tobit and Judith, by E. L. Heermance and Q. Blakely.—The Semitic Club was addressed on the Talmud by Professor Porter and H. W. Dunning.—The Philosophical Club was addressed by Prof. J. H. Hyslop of Columbia on Mr. Spencer's Formula of Evolution.—Reality, Genuineness, Honesty, was the subject of an address before the school by C. S. Macfarland of the Senior Class.—The Leonard Bacon Club debated, Resolved, That the United States Should Recognize the Independence of Cuba.

## Oberlin.

Sec. W. H. Warren of the Michigan H. M. S. addressed the students last week.—Classroom exercises were suspended on the Day of Prayer, and on other days of the week some of the lectures gave way to special religious services.—Four new men are enrolled in the English course this semester.—Professor Gates will conduct a Bible class for the

consecutive study of the Acts, the class to be composed largely of Sunday school teachers.

## CONFERENCES AND ASSOCIATIONS.

ME.—Cumberland Conference held a spirited meeting of three sessions in Portland, Jan. 27. The topics were: The Forgiveness of Our Enemies—What Is Christ's Law? What Is the Dominant Motive in Missionary Effort Today? How Is Christ My Personal Saviour? Truths Our Churches Need to Emphasize: 1. Confession of Jesus Christ; 2. The Means of Grace Most Helpful Today; 3. The Power of Christian Example.

## CLUBS.

VT.—The club of western Vermont held its ninth annual meeting at Rutland, Jan. 26. The general subject was The Devotional Life. The sub-topics were: The Devotional Life of the Individual, by Rev. G. W. Phillips, D. D.; The Public Devotional Services of the Church, by Pres. M. H. Buckham, D. D.; The Solitude of Jesus, by Rev. C. H. Smith; The Private Devotions of Bishop Lancelot Andrews, by Rev. G. L. Richardson, rector of St. Peter's Church, Bennington; The Devotional Use of the Sacred Scriptures, by Rev. C. R. Seymour. Mr. W. J. Van Patten is the incoming president.

N. Y.—The January meeting of the Brooklyn Club was observed as ladies' night. Commander Hallington Booth spoke upon The Volunteers and the Unchurched, and Mrs. Booth on The Work for Prisoners. A collection of \$100 was taken after the remarks of Mrs. Booth.

IND.—The Indianapolis Club held a meeting Jan. 26. Fifty persons were at the banquet, some of whom were from neighboring cities. The leading address was on The Renaissance of the Puritan Spirit, by A. J. Beveridge, Esq., an Indianapolis lawyer. Rev. J. C. Smith of the Presbyterian Tabernacle spoke on The Puritan Spirit in Its Relation to the Best Universal Life of the Nations; Rev. A. H. Ball, D. D., and Prof. J. W. Comfort spoke on The Puritan Spirit Up to Date; Rev. F. E. Dewhurst pleaded for Recreation and the Side of Life which the Puritans Neglected; Rev. N. A. Hyde, D. D., spoke upon The Practical Outcome of the Puritan Spirit.

MINN.—The Minnesota Club met at the Nicollet House, Minneapolis, Jan. 25. Labor Commissioner G. L. Powers of Minnesota spoke upon Sentiment versus Sentimentality in Local and Economic Affairs. His leading thought was that in assisting the poor help given without judgment is sentimentality. Many modern schemes for saving individuals through legislation are as valueless as the attempt of Tetzeli to save man by the sale of pardons. Exception was taken to the speaker's position as not sufficiently recognizing the influence of environment on the individual, and a lively discussion followed.

WN.—The Spokane Club held its annual meeting with Second Church, Jan. 21. Rev. J. D. Jones gave an address on The Elements of Weakness and Strength in Congregationalism. Rev. F. McCounghey spoke on Congregationalism as a Factor in Church Unity, Rev. T. G. Lewis on Ellis Academy, and Pres. B. B. L. Penrose on Is College Education Advisable?

## NEW ENGLAND.

## Boston.

Last Monday night at the Superintendents' Union Mr. M. C. Hazard opened the discussion of The Year's Study before an average number of superintendents. His remarks were a suggestive forecast in outline of the lessons for 1897, and contained a brief descriptive analysis of the book of Acts. The speaker offered the timely suggestion that teachers take the opportunity offered by this year's course to instill into the minds of the youth the significance of the parallel between the principles of the early apostolic church and the Congregational churches of today.

Eliot gave a reception to its junior pastor, Rev. Dr. B. F. Hamilton, and his wife, Jan. 27, and thereby brought to a successful close the exercises commemorating the 25th anniversary of his settlement. The senior pastor, Dr. A. C. Thompson, presided and introduced the speakers. At 84 years of age he appears more vigorous than when his associate was installed. He warmly commended Dr. Hamilton for having never raised a question concerning the Mosaic authorship of the Pentateuch, or introduced any suggestion favoring the higher criticism of the Bible. He emphatically intimated that that pulpit, measured by ancient standards of orthodoxy, must remain unchallenged. Rev. D. W. Waldron offered prayer, and congratulatory addresses were made by Messrs. P. B. Davis, A. E. Dunning, W. R. Campbell, Arthur Little and Smith

**Baker.** Dr. Hamilton closed the formal exercises with some earnest words of appreciation of his people and his ministerial associates. Many former members of the church were present and a large number of pastors of Boston and vicinity. Our notice last week of Dr. Hamilton's anniversary sermon erred in two particulars. The number received into the church during the 25 years was 495, and there are 40 ministers now in the same pastorate in which they were when Dr. Hamilton was installed.

**Central.** The edifice is open daily, except Saturday, for visitors from 2 to 4 P.M. Those who can appreciate art as an interpreter of religion may there sit amid beautiful surroundings and listen to a silent sermon. A leaflet explaining the significance of the lovely memorial windows may be had. The following is a specimen:

The Emmaus window, in the north aisle, by the main entrance, teaches a lesson of hospitality. The two disciples constrain Christ to come in. A sunset glow is on the hills. The flame of the lamp is moved by the draft of evening wind. The table is waiting. None are weary in that companionship, but one of the travelers no more needs the protection of sandals. This window, also, by its position and subject, lights up the table with the story of the reward which came to hospitality. "He was made known in the breaking of bread."

**Old South.** The 80th anniversary of the City Missionary Society was held with this church last Sunday evening. President Stearns called the session to order. Supt. D. W. Waldron read a comprehensive report, tracing the society's history from the beginning. The details of the report showed nearly 60,000 calls made on over 20,000 families, 600 Bibles given away, and \$30,000 annually received. Brief addresses were made by Rev. Drs. S. E. Herrick, B. L. Clark, G. A. Gordon and W. H. Davis.

**Shawmut.** Dr. W. E. Barton's Bible class had an attendance of 125 last Sunday, the subject, The Book of Revelation, proving unexpectedly attractive. Dr. Barton is preaching most of the evenings of this week at the union services of six South End churches, held at Warren Avenue Baptist Church.

**DORCHESTER.—Second.** At the annual meeting reports showed a total membership of 659, and 55 additions during the year. The amount raised for strictly charitable objects and chiefly through the weekly offering system was \$12,207, divided among 60 different objects. The amount given to foreign missions was over \$3,000. The Sunday school numbers 871. Reports from the various societies showed unusual activity and success. A delightful spirit of unity and love exists between the people and the pastor, Rev. Arthur Little, D. D.

#### Massachusetts.

**CHELSEA.—Central.** The monthly *Visitor* is full of good news at the opening of the new year. It contains a stimulating sermon appropriate to the season and preached by the pastor, Rev. C. E. Jefferson, as a review of 1896. The net gain in membership last year was 25, the accessions numbering more than twice that number. All debts were paid last year, and a mortgage 25 years' old, amounting to \$5,500, was paid. A balance of \$800 is the nucleus of a repair fund. Moreover, the benevolences, \$1,800, were larger than those of the year before. The church has three bands which are workers indeed—the deacons, the visitors and the S. S. teachers, aggregating 108 persons. These, with the help of others, made 7,000 calls last year. The S. S. enrollment is 1,096. The annual meeting is now held in two sessions, a week apart, one for reports, financial considerations and elections of the church, the other for reports of all the departments of the church.

**EVERETT.—Mystic Side.** The best thing in the church lately has been a return to the old-fashioned idea of a prayer meeting, in which all talk is forbidden and the entire time is devoted to prayer. A few hymns are sung, but they are hymns of prayer. Great freedom is allowed, but the chief idea is for every soul to get near to God. Requests for prayer are invited and tenderly presented. Special meetings of this kind have been well attended and brought showers of blessing, tenderness and quickening power to the church. Rev. Albert Watson is pastor.

**SOMERVILLE.—Franklin Street** has called Rev. E. L. House of Attleboro, after having been without a settled pastor three years and without an acting pastor eight months. Mr. House has preached for this congregation twice. This church is one of the oldest in the city and includes in its membership many well-known and influential persons.

**WEST NEWTON.**At the annual meeting of the church the benevolent contributions of the year were reported as \$5,031 and the home expenditures as \$6,581. Twenty-three new members were received last year, nine on confession.

**MEDFORD.**Rev. John Barstow of the *Mystic*

Church and Rev. Isaac Pierson of *Union*, with several other clergymen and leading citizens, last week called on the mayor to secure his aid in enforcing the law for the suppression of vice and of gambling. They were assured by the mayor of his hearty sympathy and his purpose to see that the law is enforced.

**SALEM.—Crombie Street.** Rev. J. W. Buckham is preaching a valuable series of sermons on Evenings with Christ.—*South*, at its annual social and business meeting, had an enthusiastic gathering. Reports showed a vigorous condition.

**DANVERS.—Maple Street** suffers a serious loss, and with it the town and churches of Essex South Conference, in the recent death of Deacon J. S. Learoyd, for years the enthusiastic and successful superintendent of the Sunday school, and a man of exalted Christian purpose and character. Pronounced convictions, clear, able reasoning powers and wide information combined to make him an interesting speaker.

**NEWBURYPORT.—Prospect Street.** Evangelist C. L. Jackson, assisted by a singer, has just closed a week of special meetings. About 100 persons expressed a desire to begin a Christian life, and it is believed that of this number more than one-half are hopefully converted. Mr. Jackson won the respect of the unconverted as well as the love of the Christians who heard him. Rev. M. O. Patton is pastor.—So much earnestness was manifested during the Week of Prayer that union meetings have been continued by almost all the churches, and good results are apparent.—*Belleville's* religious life was never warmer and the people are willing to work. Four week-night services a week have been sustained throughout the month of January, the pastor, Rev. A. W. Hitchcock, being assisted by friends from the down-town churches and by Rev. Messrs. G. L. Todd, F. R. Shipman and L. H. Thayer, each coming for an evening's address. The whole church and Sunday school is awaking to new life in a steady, deep and hearty movement of growth spiritually.

**AMESBURY.—Main Street** has had its 65th annual meeting. Benevolences amounted to \$1,007. The membership is 338; the accessions last year numbering 15. The various departments reported a satisfactory showing.

**LOWELL.—Elliot.** The pastor's son, Harvey B. Greene, has been chosen deacon. Miss M. E. Corr of New York has been secured as church missionary and superintendent of the juvenile department. She is a graduate of the Chicago Bible Training School, and has acted as pastoral assistant to Dr. H. A. Stimson in New York.—*Higland.* The month of January is observed as "a season of special prayer and effort for the promotion of the Redeemer's kingdom." Prayer meetings are held daily.—*Kirk Street.* The year's report shows a net increase of 45 in membership.—*First Trinitarian* completes the year without indebtedness and is thoroughly organized for service. The S. S. membership is 605. The Y. P. S. C. E. has 69 members.

**WARREN.**A series of lectures on Phases of the Work of the Kingdom is being given Sunday evenings by various speakers. The congregations are double those of last winter. *Congregational Work* enters 250 families. The church has its own little fortnightly, *Feast Cakes*. A Boys' and Girls' C. E. Society has been organized, and the methods of the U. S. A., described in *The Congregationalist* of last week, are used in a Boys' Club of 40 members. The pastor, Rev. W. B. Forbush, has led in organizing the Quabog Ministers' Meeting, comprising ministers of five denominations in the Quabog Valley.

**NORTH BROOKFIELD.—First.** The Sunday school made a gain of 28 last year in membership, and the congregations at both services have been steadily increasing since the commencement of the pastorate of Rev. J. L. Sewall.—*Union.* The annual roll-call met with a large response. The Sunday school, Y. P. S. C. E. and Junior C. E. Society are in good working order.

**WARE.—East.** Rev. A. B. Bassett has been granted leave of absence until September on generous terms. He will travel in the Orient with Dr. Selah Merrill and will study in Germany. Mrs. Bassett will accompany him. Rev. A. J. Dyer will be the temporary pastor.

**SPRINGFIELD.—Hope.** Rev. R. W. Brokaw has begun a series of evening sermons on *The Sermon on the Mount*.—*First.* Rev. F. L. Goodspeed is preaching a course of sermons on *The Parable of the Prodigal Son*. The house is filled to the door at nearly every service.—*North.* The parish house plans are developing. The building is to stand on a lot adjacent to the meeting house. It will be two stories in height, with brown stone front and brick elsewhere, and connected with the church edifice

by an archway. The house will contain a banquet hall, a kitchen, a parlor, ante-rooms and on the upper floor a lecture-room. The cost is estimated at \$24,000, of which \$7,000 will be for the land. The sum of \$10,000 is provided by pledges and ready money.

**CUMMINGTON.—Village** has completed a vestry for the church edifice, costing \$1,150. The new structure has a parlor, audience-room and kitchen.

**NORTH HADLEY.—Second** had reports from its various societies at the annual gathering. About 90 members responded to the roll. The expenses of the year were \$905.

**WORTHINGTON** had 15 accessions last year. The S. S. membership is 127 and that of the church 146. The benevolences were \$95.

**DALTON.**Rev. G. W. Andrews, pastor, after publishing *The Pilgrim* for seven years conjointly with the Palmer church, has decided to issue the paper henceforth alone. The first number, in magazine form, with 25 pages, including advertisements, is just out. The pastor is editor. The periodical is wide-awake and readable, published monthly, and devoted to local interests. It shows this month that 18 new members were received in 1896. The statement of benevolences, \$2,297, does not represent the entire benevolences. The church is thoroughly organized and highly prosperous and efficient. Mr. Andrews has filled the pastorate already 14 years.

**NORTH ADAMS** has voted to become incorporated. The annual meeting last month was the most successful ever held here. Three hundred persons attended. The year's increase, 23, makes the total 659. The average S. S. attendance has been 280. The continuance of the free pew system will depend on the voluntary support of the work. Rev. W. L. Tenney is pastor.

#### Maine.

**PORTLAND.—Williston.** The men gave a supper and social to the ladies Jan. 22. A dozen prominent men, dressed in full waiter suits of white linen, served. Nearly 200 persons sat at the bounteous table. A fine musical program followed in the main auditorium. The whole entertainment was unique and pronounced one of the best ever given by the church.—*St. Lawrence Street*, owing to change of location, will hereafter be known as the St. Lawrence Church, the name being retained for historic associations and identity.

**PRESQUE ISLE.**At the fall meeting of Aroostook County churches the idea of forming a civic league was originated and resulted in the formation of such an organization Jan. 27. The objects are: To educate in good citizenship, arouse and maintain a reverence for law, secure the enactment of the best laws and see them executed and the choice of competent officials. Rev. Charles Harbutt was chosen president, and there were representatives from Houlton, Caribou, Fort Fairfield, Presque Isle, Island Falls, Ashland and other places.

Limerick made its roll-call a social occasion with supper and fraternal intercourse.—Limington's evangelistic meetings were productive of much good. Rev. S. D. Towne assisted.

#### New Hampshire.

**NEWPORT.**On the occasion of the golden wedding of Hon. and Mrs. Dexter Richards, Jan. 27, a large concourse, including many notable persons of the State, congratulated the honored host and hostess. The afternoon was reserved for out-of-town guests and the children of the community, and in the evening the citizens extended greetings. The pastor, Rev. James Alexander, in behalf of the donors, presented a testimonial in the form of a casket of solid gold, containing an address and a book of gold, on whose pages were written 1,800 names of the citizens and children of the town. Such was the appreciation of the town for the gifts by Mr. Richards of a fine public library building and endowment, and a high school building not yet finished. Mr. Richards is a native of Newport and has always lived here, holding prominent offices in town and State. He has always been a generous supporter and member of the Congregational church. Furthermore, his benefactions are not limited to this town.

**EXETER.—First.** The past year marked a new departure in the midweek prayer meeting. Topics have been chosen by a committee and duly announced. After the opening of the meeting individuals previously designated have led off with remarks and others followed. Certain evenings have been devoted to missions, and one evening in the month the pastor lectures on an article in the creed of 1883. Increase in attendance and interest has resulted.

**TAMWORTH.**The longevity of the deacons and their wives has been remarkable. At the annual roll-call Deacon and Mrs. James Chesley responded



at the ripe age of 84 years, after nearly 60 years of married life. Deacon and Mrs. Faxon Gannett still live at the age of 89, and two years ago Deacon William Hidden died at 97. Mrs. Hidden died earlier, after living with her husband 64 years.

**CONCORD.**—*West.* During the past year the chapel has been shingled, painted and otherwise improved. New pews were added in the audience-room. The total expenses have been \$1,409 and benevolent contributions \$357. The condition of the church is healthy and prosperous. Nine have been added, eight on confession. Extra meetings have been well attended in the out-districts.

**LOUDBON.**—A growing co-operation is manifest under the faithful ministrations of the new pastor, Rev. Andrew Gibson, and the outlook is more hopeful than for years. Prayer meetings are held during the week at the different homes, proving beneficial and giving encouragement for their continuance. Three have recently united with the church.

**LANCASTER** for two weeks has held union evangelistic services with the aid of Rev. Ralph Gillam. Many of the meetings have tested the utmost seating capacity of the churches, and the interest is deepening. Already nearly 150 have publicly expressed a desire to begin the Christian life.

East Jaffrey had more than 100 present at the late church roll-call. Past bills are all paid and a balance remains.—*Brookline's* "fortnightly club," recently organized, is studying the various departments of our national government.

#### Vermont.

**MORRISVILLE.**—More can be said of the new edifice than was contained in an item last week. That payment of the entire indebtedness is arranged for is due to the hearty generosity and sympathy of the entire membership, and for this spirit gratitude was felt at the first service within the new walls, last week Sunday. The interior is specially pleasing. The high ceiling, circular oak pews, the large organ and corner pulpit lend an attractive effect. There are rooms for the pastor, choir and parlor, and a large, well-lighted vestry, which can be opened into the auditorium. Electric lights and nine memorial windows, the gifts of individuals, are tributes to former prominent members. In connection with the dedication a sacred concert and fellowship meeting were held. At the latter neighboring and former pastors spoke and messages of congratulation were read. Rev. G. N. Kellogg is pastor.

**MILTON** held its roll-call in January with a dinner and reports. A large attendance responded. The pastor has recently given the younger S. S. scholars a New Year's reminder.

**MANCHESTER** had about 150 members at its annual meeting. Good reports were heard. Rev. F. V. D. Garretson has assisted for nearly a week in revival services.

**BETHEL** has entered upon a new era under the pastorate of Rev. W. A. Warner, lately called. The S. S. service is prosperous and two normal classes are sustained.

Alburgh Springs held its annual gathering Jan. 20.—*Beacon* has formed a literary circle.—*Derby* has resumed services, the pastor, Rev. H. M. Perkins, having returned from his vacation.—*Essex* held a week of evangelistic services.—*Rev. M. F. Hardy* of Townsend, who distinguished himself by courage and activity at the late fires, has been appointed chief engineer of the fire department.—*Rev. F. V. D. Garretson* is holding revival services in Newfane.

#### Rhode Island.

**PROVIDENCE.**—*Union* had a net increase of 28 members last year, and paid \$13,000 on a mortgage debt, also to foreign missions \$2,115, home missions \$3,973 and \$750 for regular memberships in Y. M. C. A. Current expenses were \$13,539. All departments are flourishing.—*Central.* Lenten services have been arranged for Thursday evenings with special music by the choir and preachers in order as follows: Rev. Drs. S. E. Herrick, Reuben Thomas, Alexander McKenzie, Daniel Merriman, A. H. Bradford, C. C. Hall and the pastor.—*Pilgrim.* The society voted an increase of salary and an addition to the vacation of the pastor for the coming year.

#### Connecticut.

**NEW HAVEN.**—*United* received 47 additions last year and 80 new members in the Sunday school. The church contributed about \$9,000 for benevolences. Under the assistance of the Men's Club the congregations of Sunday evening have been large and have included many men of the city hitherto not interested. The addresses are highly ethical and educative. Last Sunday evening Profs. G. P. Fisher and A. T. Hadley of Yale spoke on Dangers and Safeguards of Our Free Institutions. When Mrs. Booth spoke recently \$400 were collected for

her work.—*Howard Avenue.* The total home expenses of the year were \$3,427. The pastor, Rev. W. J. Mutch, is giving a course of lectures Tuesday evenings on *The History of the Bible*.

**HARTFORD.**—In spite of the large number of churches in this stronghold of Congregationalism, a careful accounting of the Protestant people of the city shows that not one in three attends church; while only 11,957 out of an estimated population of 75,000 (over 50,000 of whom are Protestants) are members of a Protestant church. Out of an adult Protestant population of 37,161, there are 22,773 who do not attend church at all, either regularly or irregularly. Some interesting facts regarding church membership in this State were brought out at the meeting of the Institutional Church League and the state of things is being recognized by the clergymen.

**PLAINVILLE.**—Since the beginning of the present pastorate two years ago, 43 persons have united with the church, mostly on confession. The benevolent contributions have been doubled and the receipts of the year are larger than the expenditures. A kindergarten department numbering 46 members has been added to the Sunday school, and a home department of nearly 100. A Junior C. E. Society of about 50 members has also been started. All the church services are well attended. Cottage prayer meetings are being held Sunday afternoons with gratifying results. Rev. J. E. Herman is pastor.

**DERBY.**—*First* had a successful annual gathering and a bounteous supper. An unusually large number of responses to the roll were heard. A number of new committees on church work were appointed, among them two which deserve special note, strangers and visitation. Last year there were nine accessions. Rev. S. S. Martyn is pastor.

**NIANTIC.**—The congregations have more than doubled during the past six months, and renewed life is felt in all departments. The services of a trained young singer have been of great assistance to the pastor. The C. E. Society celebrated Christian Endeavor Day by the organization of a Junior Society.

**PLANTSVILLE.**—The annual meeting was one of much interest, 126 answering the roll. The pastor's report was encouraging and showed a net gain of eight during the year, making the present membership 394. Much work of repairing and laying of new carpets in 1896 was done by the Ladies' Aid Society.

**BETHLEHEM.**—Immediately on the dismissal of Rev. E. P. Ayer, to allow him to pursue post-graduate study at Yale Divinity School, his father, Rev. C. L. Ayer, was engaged to continue the work.

**WEST WINSTED.** a branch of Winsted, has plans all ready to remodel or make a large addition to the meeting house. A fund is ready for the purpose. The church has an excellent choir.

**CROMWELL** had a roll-call and social gathering Jan. 1. The benevolent offerings amounted to \$1,414. The resident membership is 130. The gifts of individuals were not reported.

**SOUTH MANCHESTER** records for the past five years, during which free pews were in use, a total income of \$20,000, an increase of 50 per cent. over the previous five years.

Newtown reports a good year past with seven additions.—*Washington's* benevolences last year were \$1,000.—*Cornwall's* benevolences amounted to \$383, including a special Christmas Armenian offering of \$50.—Special meetings of an evangelistic nature have been held or are still in progress in Eastford, East Hampton, Columbia, Bristol, Brooklyn, Kent, Salisbury, Lakeville, Meriden and Chester.—*Plymouth* received 16 additions in 1896 and has a balance in the treasury.—*Westfield Church, Danielson,* received 42 additions the past year.—The memorial windows presented at Wethersfield by the late Miss M. B. Smith are in position.—*Dr. and Mrs. S. L. Blake* of First Church, New London, held a largely attended reception in the parish house recently.—*Rev. E. A. George* has introduced Sunday afternoon vesper services at Willimantic.—*Talcottville,* with 206 members, paid out in benevolences \$1,607.

#### MIDDLE STATES.

##### New York.

**BROOKLYN.**—*Plymouth.* The membership of the church is 1,804, including 89 accessions last year. The total of the three S. S. enrollments is 1,726. The total receipts of the church were \$31,949. A new feature at the midweek prayer meeting was tried with success lately. A general subject was opened to free discussion, and Dr. Abbott was asked many questions. Hereafter the latter part of the meetings will be conducted in the same manner.—*Bushwick Avenue.* The annual review showed growth socially, financially and spiritually. The

membership gain is 67, with a total of 288. The receipts were \$3,049, the expenses \$3,630. The S. S. roll contains 237 names.

**WILMINGTON.**—Revival influences that have been prevalent in this parish for some weeks still continue, with frequent conversions. The new converts and others show their appreciation by various gifts to church and pastor; to the latter a much needed fur overcoat. A Ladies' Aid and C. E. Society have been organized. Rev. H. A. Johnston is pastor.

**SYRACUSE.**—*Plymouth.* The meetings for prayer in January were profitable, culminating in greatly deepened spiritual interest. Rev. E. N. Packard, D. D., is pastor.—*Danforth.* The evangelistic meetings in this portion of the city, extending over most of January, are now closed and it is believed have been quite successful, a large number having manifested an interest.

**OGDENSBURG.**—During Rev. C. W. Wilson's two years' pastorate the church has received 69 into membership. As a token of his valued labors he recently received from his people a purse of \$21. A stringed orchestra discourses attractive music regularly. The ladies have placed a new range in the kitchen of the church.

**MIDDLETOWN.**—*First.* Notwithstanding the payment last year of the \$2,000 debt, and meeting other financial obligations in these hard times, the benevolent contributions of this church were larger than for a number of previous years. Rev. W. A. Robinson, D. D., is pastor.

**DE RUYTER,** a new church, is constantly growing, a continual spiritual interest prevailing, so that hardly a week passes without conversions. A C. E. Society has been organized with 34 members. Rev. D. W. Bull is the pastor.

Rev. W. R. Curtis is assisting in special efforts at South Granville.—*Rev. H. E. Gurney,* State evangelist, has begun work with Olean Church.

#### New Jersey.

**PATERSON.**—*Auburn Street.* Jan. 24, the pastor, Rev. T. G. Shearman, Jr., preached morning and evening on topics suggested by the pending arbitration treaty with England. In the evening an invitation was extended to voters present to sign a petition to the New Jersey senators that they use their influence for speedy ratification.

**DOVER.**—The new building is progressing satisfactorily and will be finished early in the spring, but the young church feels the financial burden. Special meetings were carried into the third week and much interest is manifested. Recent new members make 21 added on confession in a year. The membership is 66.

#### Pennsylvania.

**PHILADELPHIA.**—*Central,* at its annual meeting, reported good progress. The membership is nearly 700, including 18 received last month. The monthly musical service on the last Sunday evening in January included the rendering of Mendelssohn's Forty-second Psalm. A "memory social" was recently held, in which interesting reminiscences of notable events in the early history of the church were given.—*First (Germantown)* has had a prosperous year. Great advances have been made in the Sunday school work, of which the pastor, Rev. D. E. Marvin, has taken charge. Special opening services have been adopted and the interest awakened is great. The pastor is now giving a series of Sunday evening discourses on Great Characters in the Old Testament.—*Park* has received 41 new members since the pastor, Rev. C. B. Adams, began work, Jan. 1, 1896, and the congregations have trebled, though three or four new churches have started in the neighborhood. A Literary League for young ladies and a Literary Union for men have recently been organized. The annual church supper had a large attendance.—*Kensington* is already finding its new chapel crowded. Rev. N. N. Bormose received 15 at the last communion, and finds his Endeavors of great help in both spiritual and temporal matters. They take in hand the sexton's work, carpeting the platform and the systematic visitation of the neighborhood.—*Snyder Avenue* has its place of worship full to overflowing and is in urgent need of a new, commodious chapel. The pastor, Rev. F. E. Wieder, baptized 10 children and received 18 new members last Sunday, making the present membership 87. The Sunday school has enrolled 100 new members since the recognition council in November.

#### THE SOUTH.

##### District of Columbia.

**WASHINGTON.**—*First* gave a reception, Jan. 22, to the Soldiers' Union, a new organization composed of the veterans belonging to this congregation.

Continued on page 173.

## WEEKLY REGISTER.

## Calls.

BARNES, Stephen (Pres.), Big Rapids, Mich., to Union City. Accepts.  
 BARNETT, John H., Lakewood, N. Y., to Trinity Ch., Bownanville, Ont.  
 BORG, L. G., Brooklyn, N. Y., to Swedish Ch., Washington, Ct. Accepts.  
 BRUNDAGE, Birchard F., to remain with Ross Memorial Ch., Port Huron, Mich., another year. Accepts.  
 BUELL, Lewin F., Mount Vernon, N. Y., declines call to South Ch., Rochester.  
 CHANDLER, Jos. H., Rhinelander, Wis., to Owatonna, Minn. Accepts.  
 CLAYTON, Thos., formerly of Berlin, Ct., accepts call to Plymouth Ch., Binghamton, N. Y.  
 COLLINS, Josephus, to remain at Kingfisher, Okl.  
 CRAWFORD, Oliver C., to remain another year at Iron River, Wis.  
 DENNISON, Robt. C., formerly Little Rock, Ark., accepts call to Janesville, Wis., to begin work Feb. 7.  
 FISK, Dan'l M., First Ch., Toledo, O., accepts call to Compton Hill Ch., St. Louis, and has begun work.  
 FORBES, Chas. A., accepts call to Pickett Memorial Ch., Leadville, Col., where he had previously supplied.  
 GRIFFITH, Wm., to remain another year at Caledonia, N. D.  
 HAMMOND, Gideon, Emerald Grove, Wis., to Brodhead. Accepts.  
 HOLBROOK, Ira A., to remain with First Ch., Stillwater, Okl., till April 1, with Union Ch., same city, till Jan. 1, 1898; also called to Pleasant Hill.  
 HOUSE, Edwin L., Attleboro, Mass., to Franklin St. Ch., Somerville.  
 ONSTOTT, Frank A., Edmund, Okl., to Victory.  
 PERRY, Silas P., to Richmond, Vt. Accepts, and has begun work.  
 STRONG, Sydney, Walnut Hills Ch., Cincinnati, O., renewed call to Second Ch., Oak Park, Ill. Accepts.  
 STUMPF, Geo. E., not called to remain at Merville, Io.  
 THAYER, Oramel F., Cheney, Wn., to Danby, Vt. Accepts.  
 WARNER, Wilmond A., Pawlet, Vt., accepts call to Bethel.

## Ordinations and Installations.

BOOTH, Edwin, Jr., o. p. Clear Lake, Wis., Jan. 20. Sermon, Rev. R. W. McLaughlin; other parts, Rev. Messrs. T. G. Grassie, A. D. Adams, W. J. Stewart, Julius Parsons, J. Peterson.  
 COLLUM, Joseph E., o. p. Olivet Ch., Denver, Col., Jan. 21. Sermon, Dr. J. H. Enoch; other parts, Rev. Messrs. J. C. Rollins, A. D. Blakeslee, C. H. Pettibone, F. T. Bayley.  
 DUNTON, Abraham L., o. p. Lamolite, Io., Jan. 27. Sermon, Rev. O. H. L. Mason; other parts, Rev. Messrs. J. W. Nelson, C. E. Gale, Henry A. Verry, H. F. Douglass.  
 HOLLEY, J. B., o. p. Howard City, Mich. Parts were taken by Rev. Messrs. A. M. Hyde, R. M. Higgins, W. H. Warren, D. D.  
 MUNRO, Geo. A., o. p. Milford, Neb., Jan. 28. Sermon, Rev. R. L. Marsh; other parts, Dr. Harmon Bross, Pres. D. B. Perry, Rev. Messrs. John Doane, A. F. Newell, A. A. Crossman, S. I. Hanford.  
 SNOWDEN, Clifford L., o. p. Barian, Io., Jan. 28. Sermon, Rev. J. E. Snowden, father of the candidate; other parts, Rev. Messrs. D. M. Ogilvie, A. F. Irvine, L. S. Hand, T. O. Douglass, D. D.  
 Resignations.

BRADLEY, Albert I., O'd Orchard, Mo.  
 DICKINSON, Sam'l E., Grand Junction, Col., after a pastorate of seven years.  
 GOVE, J. Sherman, Gilsum, N. H.  
 McCOWAN, Henry S., St. Cloud, Minn.  
 SCHWIMLEY, Wm. A., Green River, Wyo.  
 STEVENSON, Wm. D. J., Spring Green, Wis., to take effect April 8.  
 WILLIAMS, Wm. D., Plymouth Ch., San Francisco, Cal.  
 WOOD, Benj. C., Lisle, N. Y., withdraws resignation.

## Churches Organized.

GRANT CENTER, Io., 24 Jan., 9 members. It will be voked with Rodney under Rev. G. W. Tingle.  
 UNION, Wn., 24 Jan., 10 members.

## Miscellaneous.

IDE, Geo. H., of the Grand Avenue Ch., Milwaukee, Wis., is improving rapidly in health and will probably be able to take charge of his prayer meetings after this week. Rev. H. T. Sell and others have supplied his pulpit.  
 MCKINNEY, S. T., of the Moody Inst., Chicago, is preaching for Union Ch., St. Louis, with a view to permanency.  
 ORCHARD, John, has received from the church in Fargo, N. D., a beautiful student lamp, and Mrs. Orchard was remembered with a purse of money.  
 ROBERTS, Owen W., of Paris, N. Y., has gone to New Rockford, N. D., to preach for some weeks with a view to settlement.  
 WILLIAMS, Edwd. M., Yankton, N. D., is in the South for two months regaining strength. Encouraging word comes from him.

## ACCESSIONS TO THE CHURCHES.

State	Church	Conf. Tot.	Conf. Tot.	
CALIFORNIA.	Claremont,	4	11	
	Fruitvale,	—	4	
	Riverside,	3	15	
	Santa Cruz,	4	8	
IOWA.	Grant Center,	—	9	
	Independence,	—	7	
	Lakeview,	—	40	
	Moorland,	6	7	
KANSAS.	Reinbeck,	2	15	
	Sibley,	15	15	
	Kirwin,	—	8	
	Sabetha,	—	9	
MASSACHUSETTS.	Amesbury, Main St.,	61	68	
	Fall River, French,	8	8	
	N. Brookfield,	—	3	
	Allegan,	—	5	
MINNESOTA.	Imlay City,	5	9	
	Minneapolis, Robbinsdale,	5	5	
	New Ulm,	—	7	
	NEBRASKA.	Grant,	—	21
NEBRASKA.	Hastings,	10	25	
	Lincoln, Swedish,	4	4	
	Omaha, St. Mary's Ave.,	1	1	
	NEW HAMPSHIRE.	Lebanon,	—	5
NEW HAMPSHIRE.	London,	—	3	
	Newport,	5	6	
	NEW HAMPSHIRE.	Conf., 234; Tot., 540.		
	NEW HAMPSHIRE.	Total since Jan. 1. Conf., 1,878; Tot., 4,188.		

## FIGURES FROM ANNUAL MEETINGS.

Town and State.	Church.	Accessions.	Confessions.	Total Receipts.	Benevolences.	Present Membership.
Boston, Mass.	Allston,	33			\$2,483	
Chelsea, "	Central,	64			2,619	675
Milford, "	"	20	12		2,377	285
Newton Center, Mass.	First,	30	18		7,500	
Northampton, Mass.	Edwards,	17	6		2,764	432
North Brookfield, Mass.	First,				1,648	387
" "	Union,				600	120
Oakham, "	"	2			201	114
Rutland, "	"	8			207	
South Hadley, "	"	16				291
Spencer, "	First,	19	18	\$8,044	2,235	378
Ware, "	South,				9,000	453
Worcester, "	Pilgrim,	78	31		2,500	
Worthington, "	"	15	9		95	146
Bangor, Me.	Hammond St.,					
Belfast, "	North,	5	3		700	144
Brewer, "	First,	20	15	2,800		
South Gardiner, Me.	"	10	9			
South Paris, "	"	21				181
Concord, N. H.	West,	1	9		357	
Dunbarton, N. H.	"				160	100
Exeter, "	First,	12	8		1,225	
East Alstead, N. H.	"				53	38
Keene, "	Second,	42	22			
Lyme, "	"	6	6		554	
Burlington, Vt.	First,	25			3,384	
Bennington, "	Second,				1,900	452
St. Johnsbury, Vt.	North,	25		5,810		436
Cromwell, Ct.	"				1,414	160
East Windsor, Ct.	"	15			447	
Hartford, "	Asylum Hill,				14,960	751
East Hartford, "	First,	3			1,081	303
West Hartford, "	"	4		5,150	784	329
Hadlyme, "	"			765	137	
Meriden, "	First,	43			1,832	824
New Britain, "	First,					232
New Britain, "	Swedish,	50			6,000	
New London, "	"	12			404	496
New Haven, "	Howard Ave.,	49	37		90	496
Prospect, "	"	8				96
Rockville, "	Union,	21	12	2,035	824	496
Talcottville, "	"				1,607	206
Torrington, "	Third,	36			1,291	447
Waterbury, "	Second,	35			6,000	991
Westbrook, "	"	11			110	173
Whitneyville, "	"	17	13			240
Winchester, "	"			2,300	400	
Windham, "	"		9		900	125
Woodstock, "	"				350	133
Brooklyn, N. Y.	Lewis Ave.,	85			3,129	
New York, "	Pilgrim,	82		22,267	4,000	752
Montclair, N. J.	First,	26			17,000	817
Upper Montclair, N. J.	"	39		17,000	5,800	691
Philadelphia, Pa.	Central,	40				1,300
Oberlin, O.	First,	37		10,400		
Sandusky, O.	"	28				277
Champaign, Ill.	"	7			479	103
Chandler, "	"	72	58			218
De Kalb, "	First,	47		10,000	2,150	807
Elgin, "	"	126	121	3,000	387	
Fall Creek, "	German,				165	114
Gridley, "	"					857
Oak Park, "	First,	79		25,768	15,500	274
Stillman Valley, Ill.	"					219
Wheaton, "	"	36			1,384	
Indianapolis, Ind.	Mayflower,	17		3,400	400	200
Calumet, Mich.	"	84		3,000	1,357	331
Detroit, "	Brewster,	62			485	
Grand Rapids, Mich.	Park,			18,353	5,966	
Hart, "	"	20				85
Muskegon, "	First,	25	9	5,001	736	
Owosso, "	"	13			451	443
Port Huron, "	First,	120		7,000		
Lincoln, Neb.	Vine St.,	26	12			
Wallace, "	"	30	22			96
Beloit, Wis.	First,				3,000	
" "	Second,	60				490
Clinton, "	"	35				191
Leeds, "	"	11	10			
Madison, Wis.	First,	30		10,195	4,417	712
Oshkosh, "	"	41			500	383
Platteville, "	"	46			500	260
Algona, Io.	"	78	61			
Cedar Falls, Io.	"	82	66		500	237
Davenport, "	Edwards,			5,700	900	
Dubuque, "	Summit,	64				300
Dunlap, "	"	13			425	161
Fontanelle, "	"	13			140	111
Griswold, "	"			12,096	6,107	925
Iowa City, "	"	27	10	3,948	573	
Maquoketa, "	"	43	22			
Miles, "	"	11				90
Nashua, "	"	47				247
Newell, "	"	53			198	108
Osage, "	"	73	62	3,403	886	373
Traer, "	"	105			792	273
Alexandria, Minn.	"			2,936		
Faribault, "	"	31			1,272	
Mantorville, "	"	86	75			
Wabasha, "	"			1,400	142	
Wadena, "	"	19		4,000		
Lawrence, Kan.	Plymouth,	47	36			
De Smet, S. D.	"	47				103
Rapid City, S. D.	"			1,312	200	
Colorado Springs, Col.	First,	57			1,195	
Pueblo, Col.	Pilgrim,	40				160
Snohomish, Wn.	"	28	14			
Spokane, Wn.	Westminster,	101	64	3,409.61		359
" "	Second,	49	38			167
Saratoga, Cal.	"			1,423	289	



Continued from page 171.

tion and numbering 75. The room was decorated appropriately and the program was entirely in the hands of the veterans, several of whom gave five-minute talks relating to personal experiences of thrilling interest. Patriotic songs were sung and instrumental music was furnished. A table filled with war relics was exhibited. The soldiers were finally refreshed by the serving of hardtack and coffee in tin cups, supplemented by ice cream and cake.

## Georgia.

ATLANTA.—First. The two weeks following the Week of Prayer were spent in evangelistic services, the pastor, Rev. H. H. Proctor, preaching forcibly and the members doing an unusual amount of personal work. As a result 70 conversions are reported, mostly among men. This may be in part a fruit of the work of the Young Men's League.

ATHENS.—Rev. C. S. Haynes, the pastor, has originated a "covenant praise service," which occurs once a quarter, and includes in its attendance members from every church in the city. It has accomplished much and is largely attended.

MACON has been refreshed by recent evangelistic efforts and is preparing to cancel a long-standing debt. Rev. J. R. McLean is pastor.

## Florida.

The Melbourne church is enjoying a special revival season, with the assistance of Rev. William Shaw of Atlanta.

## THE INTERIOR.

## Ohio.

MARBLEHEAD has been pastorless three years, but life has been maintained by the fidelity of a few devoted Christians. Last October the services of Rev. J. H. Hull of Cleveland were secured for three days of each week. The work was pushed vigorously. Services were held Sunday mornings in the church near Lakeside and evenings here, to accommodate the widely scattered congregation. Two Sunday schools and two Ladies' Aid Societies are flourishing. A Y. P. S. C. E., a Boys' Brigade company and a military company composed of young and middle-aged men, with the pastor as captain, have been organized. The regular meetings have been well attended and deep interest is manifest. At the communion service, Jan. 10, 52 members were added to the church, 39 on confession, which much more than doubled the former membership. The new members are already working.

CLEVELAND.—Union and East Madison Avenue have been assisted in special services by Mr. Charles Frew, a recent graduate of Mr. Moody's Bible Institute. Mr. Frew is himself an active member of the Archwood Avenue Church and was for about 20 years a successful actor, but now gives all his time to religious work with great acceptance.

## Illinois.

Dover raised \$1,400 last year for all purposes.—Des Plaines shows evidences of progress last year in membership and finances.—The reports of the year in La Harpe give encouragement, home expenses being \$1,300, benevolences \$55 and accessions 31.—In Wyoming and Ashkum special evangelistic efforts were well favored and resulted successfully.—Naperville had expenses of \$4,281 last year, over half of which was for property improvements, and \$236 for benevolences.

## Indiana.

INDIANAPOLIS.—People's at its annual meeting showed an encouraging condition. The Sunday school has been changed to the morning hour, and the attendance, which was expected to fall off, has been made good: About \$2,200 have been raised on the field for all purposes. The house of worship, which was purchased from the Presbyterians, has been repaired in the vestry and new art windows have been put in. The church now has a membership of 230. Rev. O. D. Fisher, the pastor, has also given himself to the development of the new Union Church, a mile distant, preaching there afternoons and conducting the prayer meetings. That work also is in a promising condition.—Plymouth. Mr. H. C. Mable of the Outlook lectured before the McCulloch Club and a large audience, Jan. 29, upon The Relation of Recent American Literature to Our Social Life.

DUNKIRK is worshipping in its new and tasteful house of worship, although the building is not as yet completely equipped. The dedication will occur in the spring. The S. S. attendance has doubled since services were held in the new building, and the congregations have largely increased over those of the hall. Rev. W. A. Thomas is receiving the cordial support of the community.

TERRE HAUTE.—First gave a welcome reception with a large attendance, Jan. 26, to Rev. C. H. Per-

cival and wife. A cordial spirit was manifested as an auspicious opening of the new pastorate.

## Michigan.

OVID is rejoicing in the possession of a good parsonage, situated on one of the finest corner lots of the town. The Ladies' Society has been the moving spirit in the matter, having given \$322. The benevolences have advanced considerably.

Rev. Messrs. C. F. Swift, Plymouth Church, Lansing, and A. M. Hyde, First Church, Greenville, are giving their congregations the benefit of a series of sermons which they worked out together on the moral teachings of some of the best books. The discourses are pictorial presentations for Sunday evenings and deal with such books as The Scarlet Letter, Romola, A Singular Life, etc.

## Wisconsin.

RHINELANDER.—Rev. J. H. Chandler closes a three years' work in this parish, Feb. 15, to accept a call to Owatonna, Minn. The conditions of the parish have demanded the clearing up of old debts and the opening up of various forms of organized work in a church made up largely of untrained material. It has been almost a necessity, also, to make up for the lack of home influence by special methods that belong to the institutional church. The open church plan was strictly followed for a year, and in a modified form is continued. During the past year services have been maintained in three outstations. The pressure of the work with little vacation has somewhat seriously affected Mr. Chandler's health and made a change imperative.—Rev. G. C. Haun, superintendent of the Sunday school missionary work of the State, has been working for about three weeks in the vicinity of Rhinelander and at two points, North Crandon and Dunbar, eastward on the Soo Railroad, where it is hoped soon to organize churches.

EMERALD GROVE.—Rev. Gideon Hammond, who was dismissed from the pastorate Jan. 29, has been active during the three years of his service in raising money to pay off the debt on the beautiful edifice, which is now free of encumbrance. In order to encourage the people to greater effort, he was content to receive last year, in lieu of his stated salary, the free-will offerings of the people. The church has grown under his pastoral care. The membership is now about 120. In December the church celebrated its semi-centennial. Over 400 members have been received from the beginning. The location is on the famous Rock Prairie, in the midst of a prosperous farming community.

BRODHEAD.—Rev. A. S. Kaye, who completed a successful pastorate of over eight years Jan. 1, was

at the time of his resignation the oldest settled pastor in the Beloit Convention. He is now in his new charge in Waverley, Ill., and his successor, Rev. Gideon Hammond, begins Feb. 7.

BELOIT.—Second is preparing for a month of special evangelistic effort, beginning Feb. 7. Cottage prayer meetings are proving helpful. The Men's Sunday Evening Club will co-operate heartily.

Two weeks of special services in Eagle River have resulted encouragingly.—A Business Men's Club has been formed in Tomahawk to assist evening services.—Rev. William Moore of Clinton has recovered his health and is vigorously at work again.—New Richmond's benevolences exceeded last year's by \$101.—Special meetings in Ashland last year were aided by Rev. C. C. Campbell.—Washburn has greatly improved its house by adding electric lights and a lecture-room. Provisions have been generously distributed in surrounding districts and in boarding houses.—Spring Green at its annual meeting had good reports and encouragement.

## THE WEST.

## Missouri.

CARTHAGE.—Evangelistic services in country schoolhouses, conducted by Rev. B. F. Logan (Cumberland Presbyterian), resulted in many conversions. Deeming the Congregational polity best adapted to the needs of the community, he explained it to the people. Mt. Olivet Sunday school of 55 members and the preliminary organization of Mt. Olivet Church with 18 members have resulted. The prospective meeting house will be located about five miles from Carthage, the nearest place in which religious services are held. Mr. Logan will continue in charge of the work.

OLD ORCHARD.—At a recent meeting it was decided to sell for \$1,200 the lot on which the church had intended, when the way was open, to erect an edifice. Another site has not yet been fixed upon.

## Iowa.

GRANT CENTER.—A church of nine members was organized here Jan. 24. It is the outgrowth of a Sunday school. Supt. C. A. Towle has recently assisted Rev. G. W. Tingle of Rodney in special meetings at Grant Center. This new church is the only one for miles around.

PERKINS, Rev. Abè L. Nutting, pastor, assisted by Rev. W. L. Brandt, held a series of special meetings, in connection with which several persons professed conversion. Mrs. Nutting is now holding meetings at Gaza, where she supplies on alternate Sundays.

DES MOINES.—North Park, Rev. Benjamin St. John, pastor, received 30 members in 1896, but the

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losses were so heavy that the net gain was only one. Over \$500 were given to the various missionary societies, and the home expenses were about \$1,800.

#### Minnesota.

**MANKATO.**—First. Since the resignation of Rev. F. M. Washburn, Prof. A. H. Pearson of Carleton College, Rev. J. L. Nott and others have supplied the pulpit. An effort is making to secure a pastor. The existence of the Normal School in town makes this an attractive field.—*Svedish* has had a prosperous year under Rev. E. V. Bjorklund, 28 members having been received. A series of special meetings has been held, and a visit from General Missionary Okerstein was of much service. At the yoked church in Kasota divisions have been healed and the field is prosperous.

**NEW ULM.**—Reports at the annual meeting showed that \$1,500 have been raised during the year for all purposes. Seven new members have been received, and all departments show increased life. A largely attended reception greeted the new pastor, Rev. H. W. Johnson of Washington, D. C.

**MONTEVIDEO.**—At the annual meeting it was reported that the cost of improvements on church building to the amount of \$1,500, with obligations for running expenses, have been met, and \$300 have been given to Windom Institute.

**MINNEAPOLIS.**—The 17 city churches have joined in an invitation to the American Missionary Association to hold its annual meeting here next October.

#### Kansas.

**OSAWATOMIE** pays its pastor each month and closed its fiscal year, Jan. 1, without debt. Rev. S. L. Adair, who established the church in 1856 and continued as its pastor till 1891, and who is now in his 86th year, superintends the Sunday school. The pastor, Rev. T. S. Roberts, preaches for the flourishing Indianapolis church in the country, Sunday afternoons.

**HILL CITY.**—Rev. T. H. Gourley of Lenora is holding union revival services here with a remarkable spiritual awakening. Fifty persons have already professed conversion. Liquor selling is being stopped by the conversion of both sellers and drinkers.

**WICHITA.**—*Plymouth.* Thirty-six members were added during 1896, making the present membership 168. The benevolent contributions amounted to \$505. Profitable extra meetings were held before and during the Week of Prayer.

Supt. A. S. Bush is making a tour among the pastorless and weak churches of northwestern Kansas, preaching and strengthening the S. S. work. His visits are cordially welcomed. He preached last month in Alton and Almena, Jan. 14, and conducted a short series of meetings in Atwood.

#### Nebraska.

**OMAHA.**—First. Though the church was pastorless for the larger part of the year, the reports at the annual meeting were encouraging. The debts had been reduced somewhat. The sums pledged for pew rentals during the evening aggregated \$3,000, and it was confidently expected that this amount would be sufficiently increased by persons not in attendance to provide for all current expenses. The board of trustees was reorganized, and active business men formerly connected with it resumed their places, much to the comfort and assurance of the congregation. The pastor, Rev. F. A. Warfield, is steadily increasing his influence, not only among his own people, but throughout the city.—*St. Mary's Avenue.* Rev. S. W. Butler, pastor, found much encouragement in the review of the year at the annual meeting. The work of the Sunday school has been unusually effective and some old debts have been paid. The Men's Club maintains its high standard, always securing large Sunday evening congregations and helping to furnish music for all the services. The Y. P. S. C. E. continues to aid Parkvale Mission financially, and also is furnishing teachers for the Sunday school.—*Plymouth.* Twenty persons united during 1896, 15 on confession. Notwithstanding the grave difficulties of the year, all current expenses were reported paid in full. Rev. H. S. MacAyeal is pastor.

**MILFORD.**—The ordination, Jan. 26, of Mr. G. A. Munro was an occasion of deep interest. Coming into the ministry from teaching, he has been pastor here for more than a year, and by his helpful, stimulating sermons, his sympathetic pastoral service and his interest in public affairs has commended himself to all classes. A council was called for his ordination several months since, but unfavorable weather prevented the attendance of a quorum. At this meeting all but one of the churches invited were represented. The examination was interesting and thoroughly satisfactory.

**LINCOLN.**—*Svedish.* still worshipping in the basement of the First Church edifice, has been blessed

of late with special manifestations of interest. There have been eight or 10 hopeful conversions and four persons have united on confession. Rev. J. M. Tillberg is pastor.

**LONG PINE.**—Now that the neighboring churches in Holt County have secured a pastor, Mr. J. H. Andress is able to devote his whole time to this field, and there is constantly deepening interest. He will begin special meetings at once without the aid of an evangelist.

**PLYMOUTH.**—Evangelist T. E. Horton, who was assisting the pastor, Rev. G. J. Battey, on this field, on account of illness was compelled to leave for home. The pastor will continue the work.

#### North Dakota.

**DICKINSON.**—Reports at the annual meeting showed that 13 members had been added during 1896, seven on confession. Forty-five entered the Sunday school, making the membership 105. The Ladies' Society raised \$425, which was paid on the organ and current expenses. The pastor's salary was paid up to date and all church expenses were met. This has been a difficult field to work up, but success has been attained.

**AMENIA.** Rev. J. J. Davy, pastor, has progressed during the past year. The meeting house and parsonage have been repainted and other repairs have been made. This church has from the first been self-supporting and has always taken great interest in missionary work. Ten persons have united recently.

**GRAND FORKS.**—Union meetings are in progress, under the lead of Rev. Alexander Patterwoon. Several hopeful conversions have already occurred, and the interest is deepening.

Rev. U. G. Rich, pastor at Michigan City, is holding special services, in connection with the Methodists, with growing interest.—Evangelist McQuarrie is assisting Rev. G. S. Bascom in revival meetings at Hankinson.

#### PACIFIC COAST.

##### California.

**SAN FRANCISCO.**—Through the efforts of the Bay Conference the Congregationalists have secured one of the finest suites in the Y. M. C. A. Building, to be used as a headquarters. It includes a large assembly room for the meetings of the Monday Club, with smaller rooms to accommodate *The Pacific* and various benevolent societies. Mr. Caleb Sadler was the efficient chairman of the committee having the matter in charge.—*Bethany.* Rev. Joe Jet, the Chinaman whose ordination we chronicled last week, is the second ever ordained on the Pacific Coast. The first one, Rev. Jee Gam, extended to him the right hand of fellowship. Mr. Jet has returned to China to superintend the mission work of the Chinese Association.

**VENTURA.** at its annual meeting, was delighted to find a balance of \$46 in the treasury. This was the more gratifying because only four months ago the church was facing a debt of \$400. While some gave way to discouragement, the Ladies' Aid Soci-

Continued on page 175.



expect it will cost. We have built up our enormous Mantel trade by applying the knife of competition to this branch of cabinet work.

Our Special Mantel Catalogue, 80 pages, we send postpaid on receipt of three 2-cent stamps.

**PAINE FURNITURE CO.,**  
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Blood pure? Do not pass by this question with an evasive answer. It means much to your health, happiness, usefulness. If your blood is pure you will be full of life and ambition; your nerves will be steady. You will not need to fear disease if your

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Is pure and you keep it so. Now is the time to see that your blood is pure, and to give it richness and vitality and the life and strength-giving properties which are required, nothing can equal Hood's Sarsaparilla, because Hood's Sarsaparilla is the One True Blood Purifier. It makes

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Rich, Red Blood. It will create an appetite, tone the stomach, give sweet, refreshing sleep and make you strong. It will build you up and enable you to resist the dangers of changeable temperature. It will remove from your blood all scrofulous taints, whether inherited or acquired. Remember

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Is the best—in fact the One True Blood Purifier. Prepared only by C. I. Hood & Co., Lowell, Mass.

**Hood's Pills** are the favorite family cathartic. Price 25c.

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### KNICKERBOCKER.

No more round shoulders. Shoulder Braces and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliances stores, general stores, &c. By mail \$1 per pair (\$1.50 with postage). Send chest measure around body under arms. Circulars free. Address KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

## BELOW ZERO.

Scientists now tell us that the bill of the stork is one long nerve. But then, so is the bill of the plumber. How marvelous are Nature's works!

The best way to keep water pipes from freezing, and so falling into the hands of the plumber, is to supplement the furnace by open fires on the coldest days. The expense of a single water freeze-up will often pay for a complete open fireplace.

You really need some way of reinforcing the furnace when the mercury drops to zero. Open fires are the easy, economic method. An open fireplace costs just one-half what you



## 68 Pages. Handbook for 1897



### NOW READY.

**Handbook for 1897** incorporates all the best features of the eight previous annual editions and adds several new and valuable pages.

So satisfactory was last year's plan of subdividing the weekly topics for the prayer meetings that it has been followed again.

The daily Bible readings will have a bearing upon the prayer meeting topics.

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208 Fifth Ave., New York City.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

Continued from page 174

ety bravely attacked the debt and swept it out of existence.

**SANTA ROSA**, after revising its roll and retiring about 40 persons, has an actual membership of about 90. The new pastor, Rev. L. D. Rathbone, is rapidly winning the confidence of the community.

**OAKLAND.—Oak Chapel.** The pastor, Mr. J. C. McInnes, reports 12 persons as expressing a purpose to live a new life since the special meetings in connection with the Week of Prayer.

**MILLS COLLEGE**, for women only, is experiencing a tender and delightful revival spirit. Dr. L. H. Hallock, recently of Tacoma, is the resident pastor.

### Oregon.

**PORTLAND.—First.** Rev. A. W. Ackerman has organized a pastor's class for instruction in denominational and doctrinal matters. It will embrace three grades of students: the unconverted, Christians not yet church members, and communicants who wish guidance as to their duties.

### Washington.

**COLFAX.**—This leading church of Whitman County, Rev. H. P. James, pastor, has closed one of the most prosperous years in its history. Twenty-three persons have united, 15 on confession, making a present membership of 146. All bills were met, the women aiding to the amount of nearly \$500. The benevolences amounted to \$191.

**TACOMA.—First.** The special services during the Week of Prayer were continued, there being marked evidence of the presence of the Holy Spirit. A half-hour prayer meeting before the morning service is well attended, and proves useful in preparing hearts to receive the word.

**WILL THAT TIME COME?**—When a man cares nothing about selection, when a woman would prefer to choose her wood mantel from fifteen patterns instead of from one hundred, then the Paine Furniture Co. will have no special advantage over other stores, except in the matter of price. It is today, however, a great advantage to every one who is purchasing a mantel to be able to visit these great warerooms and see so many styles fully complete and erected. It eliminates all the risk of disappointment in the purchase when the exact result may be seen and studied beforehand.

**TWENTY-THREE DOLLARS** pays all expenses of a seven-days' tour to Washington. On Feb. 12, March 12 and May 12 the famous Pennsylvania Railroad personally conducted tours to Washington will leave Park Square Station by special cars and Fall River Line. A stop of five hours will be made in Philadelphia on the going trip, affording an opportunity to visit the United States Mint, Independence Hall, where rests carefully guarded the Old Liberty Bell, Carpenters' Hall, and the new City Hall. In Washington tickets include a complete tour of the capital under personal escort, and four and three-fourths days' board at the best hotels in the city. This is a golden opportunity to visit the national capital. The rate is remarkably low, the service perfect, and every detail which an extended experience and a long study of tourists' needs have suggested is arranged to the greatest advantage of the tourist. Persons who prefer to join the tour at New York may do so, purchasing tickets from that city at rate of \$19. An additional tour will be run on April 5. For tickets, itineraries and full information apply to D. N. Bell, Tourist Agent, 205 Washington Street, Boston, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

### Styles correct, Prices right!

Only four words but what a world of meaning!

**Macullar Parker Company,**  
Clothing and Outfitters for  
Men, Youths and Boys.

400 Washington St., Boston.  
186 Westminster Street,  
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### What Doctors Say About Wearing Rubbers

A famous New York doctor, Dr. W. C. Phillips, was lecturing on health. It was a bad night, and he began "How many of you wore rubbers to-night? Hands up. Not half of you. I thought so. Every one of you should have rubbers on a night like this. To go without them, is to invite colds, bronchial trouble, catarrh, or pneumonia."

And every doctor says the same—"wear rubbers."

### "CANDEE" RUBBERS

are made by the oldest rubber makers in the world. Every style—Boots, Shoes, Arctics, Gaiters, but only one quality—unvaryingly the first.



If you want the best of rubbers.  
Get the rubbers stamped "Candee"  
Any shoe store.

### Ostermoor Patent Elastic Felt Church Cushions

have almost entirely displaced the use of hair cushions in churches of all denominations.

The First Baptist Church, Hartford, Conn., says: "Over 35 years ago we bought your Patent Elastic Felt Cushions. They are still in use and in good condition, and if we were to have more, we would without hesitation again use your Felt in preference to hair."

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**THOMAS W. SILLOWAY**, Church Architect,  
10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a specialty, and tenders his services to committees who would practice economy, and where the means are limited.

### TEMPERANCE.

— Plymouth Church, Brooklyn, has established a branch of the Keeley Gold Cure for inebriates.

— Temperance forces in Minnesota are assaulting the Legislature with appeals for a law permitting county local option.

— A clergyman died in Boston recently who was driven out of Salem by a mob because he insisted on an enforcement of the prohibitory law then on the statute-books.

— The British attorney general admits that the sale of liquor in the Parliament Houses at Westminster is illegal, and urges that a special act be passed exempting the legislators from the operation of the licensing and excise laws.

— The annual report of the Church Temperance Society of New York city, just rendered, gives these interesting statistics:

Consumption of intoxicating liquors in U. S. A., gallons.....	1,140,764,716
Retail price of liquor consumed.....	\$862,192,852
Cost per capita of population.....	13.79
Liquor dealers in State of New York.....	45,057
Number of saloons in city of New York.....	6,697
Number of bona fide hotels in city of New York.....	273
Number of "fake" hotels in city of New York.....	2,105
Number of "bogus" social clubs.....	1,000

— Massachusetts's Supreme Court decides that the statute limiting liquor licenses to one in every thousand of the population is constitutional. The justification of the decision is stated thus:

It is too late to question the validity of such statutes. This one does not differ in substance from any statute which forbids the carrying on of a trade or business, or the exercise of a profession, by other than licensed persons. Such statutes are upheld because the resulting exclusion of unlicensed persons is not designed to confer on those who are licensed an exclusive benefit, privilege or right, and where that result does follow it is merely the collateral and incidental effect of provisions enacted solely with a view to secure the welfare of the community. The limitation of the number of licensed places within the territory of a town or city is a reasonable exercise of the police power, and therefore is not in conflict with the Constitution of the Commonwealth or the Fourteenth Amendment of the Constitution of the United States.

### Marriages.

The charge for marriage notices is twenty-five cents.

HANNAFORD—HARRIS—In Huntington, Ind., Jan. 19, Rev. W. H. Hannaford of Salem, Mich., and Harriet A. Harris of Amherst, O.

REDGRAVE—COOK—In Watertown, Ct., Jan. 20, by Rev. Robert Pegrum, Rev. Charles C. Redgrave, pastor of the Morris Church, and Elizabeth I. Cook of Watertown.

### Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ATWATER—In Fen-cho-fu, China, Nov. 25, 1896, Jennie Pond Atwater, aged 31 years, a missionary of the American Board. She was a daughter of Rev. Chauncey N. Pond of Oberlin, O., and wife of Rev. Ernest R. Atwater of Taiku, China.

ATWOOD—In Groveland, Jan. 22, Laura A., widow of Moses P. Atwood and eldest daughter of the late Dr. Jeremiah Spofford, aged 82 yrs., 4 mos.

BANCROFT—In Malden, Jan. 11, Hetsey C., widow of Harvey M. Bancroft, aged 91 yrs., 1 mo., 21 days.

GRANT—In Hamilton, N. Y., Clara A. Bunnell, wife of Rev. Lathrop C. Grant, aged 22 yrs.

HAMMOND—In Northampton, Jan. 31, Eliza M., wife of District Attorney John C. Hammond, a prominent and beloved member of the Edwards Church.

HARDWICK—In Quincy, of heart failure, Theodosia Oakes, wife of Deacon Franklin Hardwick, aged 67 yrs. She leaves a daughter, who is the wife of Rev. E. V. Bigelow of Cohasset.

MAHR—In Medway, Jan. 22, Thomas F. Mahr, aged 64 yrs.

OLDS—In Cleveland, O., Jan. 23, Rev. Abner DeForest Olds, aged 82 yrs. He was for six years a missionary to Jamaica, W. I., and had pastoral charge of Congregational churches in Napoli, Carlton and Ellington, N. Y., and in Jefferson and Nelson, O.

### MRS. CAROLINE E. MOWRY.

Mrs. Caroline E. Mowry, wife of William A. Mowry, of Hyde Park, Mass., died on Thursday, Jan. 14, in her sixty-second year. The funeral services were at her late home on Monday, the 18th, Dr. A. W. Archibald officiating. The burial was at Swan Point Cemetery, Providence, Dr. J. G. Vose, her former pastor, offering the prayer. A large gathering of relatives and friends from Providence, Dorchester, Salem, Worcester and other places assembled at the funeral to testify their respect and love for the deceased.

Mrs. Mowry was a native of Smithfield, R. I. She confessed Christ and united with the Globe Congregational Church in Woonsocket when she was sixteen years old. Her faithful Christian life of forty-five years, as a member of the Globe Church, the Elmwood and Beneficent Churches in Providence, the Second Church, Dorchester, the Tabernacle Church, Salem, and the First Congregational Church, Hyde Park, has been known and read by all who knew her.

A loving wife, a fond mother, a good neighbor, interested in all good work, especially in the more distinctively religious and missionary work of the church, she lived out in her daily life the highest principles of our Christian religion. One who was accustomed to meet her at the woman's meetings writes of her that "the impression received from her in the missionary meetings was that the work was a living heart interest which she never let go for an instant." She was thoroughly familiar with every volume of her complete bound set of *Life and Light*. One writes of her, "I recall especially her interest in Mrs. Gulick's school and in the work of Dr. Fannie Root."

Her death was without pain and peaceful. She was ready and willing to go. The night before her death she repeated the lines from Montgomery's hymn,

"Tis not the who's of life to live,  
Nor all of death to die.

She leaves a husband, three children and two grandchildren. "Her children rise up and call her blessed."

"BROWN'S BRONCHIAL TROCHES" are a simple yet most effectual remedy for coughs, hoarseness and bronchial troubles. Avoid imitations.

A FAMILY SAFEGUARD.—You can save doctor's bills, much suffering and preserve your health by having constantly on hand a bottle of Adamson's Botanic Cough Balm. It is a certain cure for coughs, colds, asthma and all diseases leading to consumption. Sold by all druggists.

## So delightful to inhale. So simple to use.

These are important points in the Australian "Dry-Air" treatment. No burning of vile-smelling powders; no smudges through the house; no complicated apparatus.

### Booth's "Hyomei"

cures Asthma, Catarrh, Bronchitis and Colds by inhalation (nature's way), with air charged with the pleasant balsamic properties of the inhalant from a POCKET inhaler. It can be used in public.

PENNSYLVANIA COMPANY—WESTERN DIVISION,  
Office of the Superintendent,  
C. D. LAW, Supt.

DEAR SIR:—In March last I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased an outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m. the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured bronchial colds, and I have no hesitancy in recommending it. Very truly yours,  
C. D. LAW.

**Guarantee.** I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed) R. T. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

**Pocket Inhaler Outfit Complete, by Mail, \$1;** (for foreign countries add \$1.00 postage); outfit consists of pocket inhaler, a bottle of Hyomei, a dropper and directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.

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For sale everywhere.  
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**SEEDS** New Complete Catalogue of  
BEST SEEDS that Grow  
mailed FREE to any address.  
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Philadelphia.

## Mackintoshes

It is poor economy to do without a Mackintosh. One of these very useful garments will keep your clothes dry and save you many an illness resulting from taking cold. Now is the time and this is the place to buy.

ALL-WOOL CASHMERE DOUBLE TEXTURE MACKINTOSH, extra width in skirt and cape, velvet collar, single and double capes, with double box plait in single cape, a superior Mackintosh, actual value \$7.00, only..... **4.98**

**WM. S. BUTLER & CO.,**

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## RARE PANSIES FREE.



Send 4 cents in stamps to cover postage and packing, and we will mail you one large packet of German Show PANSIES, mixed colors; or send Ten Cents (silver or stamps), for one packet each the following four rare Pansies: King of Yellows, yellow, Blue Prince, blue; Snow Queen, white; Beauty, new fawn shade. Or, Ten Cents for six Packets of Vegetable Seeds, including Beet, Radish, Lettuce, Carrot, Tomato and Turnip. Illustrated Catalogue mailed Free to intending purchasers on application.  
**MAY & CO.,** St. Paul, Minn.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.



## PROBABLE FRUITS OF RELIEF FOR ORPHANS.

From one of the younger missionaries in the Turkish field we have this letter, dated at Marsovan, Jan. 6:

A recent "underground mail" brought us copies of *The Congregationalist* from Nov. 12 to 26, in which its plans for the relief of Armenian orphans and their first success were described. I cannot resist writing you a word of warm approval from the region for which the relief is designed. The six massacres in the Marsovan field took the lives of nearly 400 persons. That is less than one per cent. of the Armenians in this field. If twice as many have emigrated since then, the loss of three per cent. of the population is no more than many wars have cost. This is not said to minimize the severity of the awful stroke, but to show that it does not of necessity mean either the destruction or the disintegration of the nation. Since the days when Armenia was a buffer state between Rome and Parthia, buffeted by both, on through all the Mongol and other invasions, the Armenians have lived on the brink of destruction, but God has not suffered them to be destroyed or to wander far from their ancient center of Ararat. I believe God must have kept them for some good purpose, and that we must aid on plans in this line.

There are about 250 widows and 800 orphans in our field. Of the latter sixteen have been placed in the orphanage at Brousa; fifteen girls and five boys are now cared for on our premises and fourteen are supported in the Protestant city schools. We have used up all the resources granted us thus far, and are writing by this mail to Constantinople for a new grant with which we can increase the number under our own care. Anatolia College and our Girls' Boarding School can pretty easily add departments for lower instruction—the orphan boys are now instructed free by advanced students. But we must have additional accommodations, for the schools are now literally overflowing, and you would be surprised to see what steady, sterling school work is being done. This is a supreme moment in evangelical work, for we have the good will of Armenians as never before. "He that soweth and he that reapeth may rejoice together" in fruit gathered unto life eternal. God speed your efforts through *The Congregationalist* Fund.

### OUR ARMENIAN ORPHANS' FUND.

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts..... \$232.69  
Previously acknowledged..... 22,381.89  
Total..... \$22,614.58

### THE CHURCH PRAYER MEETING.

Topic, Feb. 7-13. Christ's Unique Position in the World. Acts 4: 5-12; 1 Cor. 15: 1-20; John 15: 1-14.

There was faith before Christ's coming—why was it not sufficient? In what is Christ's work for men unique? What unique thing does he do for each of us?

(See prayer meeting editorial.)

### BIOGRAPHICAL.

REV. CHARLES C. BRUCE.

The death at Somerville, Jan. 26, of Rev. Charles C. Bruce removes from earth an Amherst graduate of 1875 and a minister who has held pleasant pastoral relations at Rowley, Haydenville, South Deerfield, Amherst and Medford, in this State. He was born in Peterboro, N. H., in 1854, studied theology at Andover, and in 1875 was ordained. For several years past he has not been in good health and has been residing in Somerville.

### For Dyspepsia

Use **Horsford's Acid Phosphate.**

Dr. J. GUY McCANDLER, Pittsburg, Pa., says: "I have used it in various forms of dyspepsia, with gratifying results."

# BUFFALO LITHIA WATER

Disintegrates, Breaks Down and Eliminates Stone of the Kidneys or Bladder, Both Uric Acid and Phosphatic Formations.

ANALYSIS AND REPORT OF

**DR. R. OGDEN DOREMUS,**

Professor of Chemistry in the Bellevue Hospital Medical College, New York.

**E. C. LAIRD, M. D.,** New York, Dec. 3d, 1896.  
*Lithia Springs, Va., Resident Physician, Buffalo*  
DEAR DOCTOR—I have received the five collections of **Disintegrated Calculi**, each collection containing a number of fragments, and also the three boxes, each containing a single calculus, mentioned in your letter as discharged by different patients under treatment by the

## BUFFALO LITHIA WATER

Spring No. 2.

I have analyzed and photographed parts of each specimen, and designated them alphabetically.  
One of the Calculi, from the collection marked "A," was 3 1/6 of an inch in diameter, of an orange color, and on section exhibited a nucleus, surrounded by nine concentric layers of a crystalline structure, as shown in the accompanying photograph marked "A," magnified 12 diameters.



(Calculus "A" magnified 12 diameters.)

On chemical analysis it was found to consist of **Uric Acid** (colored by organic substances from the urine), with traces of Ammonium Urate and Calcium Oxalate.

According to distinguished Medical authority Uric Acid Poisoning shows itself in Gout, Rheumatism, Lithæmia, Stone of the Kidney and Bladder, Bright's Disease of the Kidneys, Herpetiform Neuralgic Affections, Nervous Prostration, Nervous Irritability, Nervous Asthma, Nervous Headache, cases of Mental Depression and in certain forms of Dyspepsia and Eczema.

**BUFFALO LITHIA WATER** dissolves and washes out of the system Uric Acid Deposit, and is Nature's own specific for these and all troubles of Uric Acid Origin.

Taken as a common beverage or table water it acts as a preventive of Uric Acid Deposit and of the distressing maladies caused by such deposit.

## BUFFALO LITHIA WATER

is for sale by Grocers and Druggists generally. Pamphlets on application.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

THE LARGEST ESTABLISHMENT MANUFACTURING  
**CHURCH BELLS** CHIMES & PEALS  
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PUREST BELL METAL (COPPER AND TIN).  
Send for Price and Catalogue.  
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**Buckeye Bell Foundry**  
E. W. Vandusen Co., Cincinnati, Ohio  
Best Pure Copper Church Bells & Chimes.  
Highest Grade, Pure Tone, Westminster Bells. Founders of Largest Bell in America.

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## DAY OF PRAYER FOR COLLEGES.

AMHERST.

The attendance at the voluntary gathering of students and professors in the morning was unusually large. Chapel exercises were made unusually impressive by earnest words from Dr. Alexander McKenzie, whose hold upon the attention and the hearts of the students is always evident. At the meeting which followed letters were read from some of the older alumni and from the Amherst delegations teaching and studying at Auburn, Andover, Hartford, Harvard and Yale seminaries. Then the three alumni sent from Andover, Hartford and Yale, Messrs. H. H. Loud, H. Schaffler and E. W. Lyman, gave earnest and direct messages to the student body.

For the older alumni within and without the college Prof. John M. Tyler spoke, emphasizing courage and conquest in character. Rev. A. W. Hitchcock of Newburyport spoke of the test which the world brings to men to see if they are in earnest, and Prof. C. E. Garman, always popular but not frequently heard by the general student body, brought the meeting to a close with a simple, plain and inspiring talk directly to the student hearts and lives. His thought was genuineness, and whole-hearted surrender to Jesus Christ. The president spoke earnestly and is evidently eagerly looking for deeper and more devoted Christian life in the college. Class prayer meetings followed this long meeting, and at three o'clock the entire college gathered in the stone church to listen to the sermon by Dr. McKenzie, whose text was, "And I, if I be lifted up from the earth, will draw all men unto me." He made plain the drawing power of Christ and held him up before the students as the hope and life of all.

WILLIAMS.

The morning prayer service was admirably conducted by Rev. S. T. Livingston, now instructor in elocution and English in the college. At 11 45, A. M., a prayer meeting was held in the room of the Y. M. C. A., led by Professor Hewitt, who gave an interesting talk on the history and significance of the day. Rev. W. W. Clark, '66, gave some reminiscences of the influence of the day during his college course.

In the afternoon Rev. Dr. P. S. Moxom delivered an excellent sermon to the entire college on the relative values of supreme ends, emphasizing the profound worth of "service to humanity which is service to God." He had a narrow escape from missing his appointment, as his train was delayed by the storm. He entered the chapel as the congregation were singing the last verse of the hymn before the sermon. In the evening a meeting was conducted by the president of the Y. M. C. A., H. M. Briggs, '97. A greeting from the Williams men of the Hartford Theological Seminary was presented by Edwin W. Bishop, '92, and a letter from Auburn Seminary signed by the president and professor of theology, both of the class of '64, and other graduates of the college was read. Rev. W. W. Clark then made an address on the Study of the Bible, and President Carter followed with remarks on the value of prayer in a college student's life. The day was regarded by the active Christians in college as altogether profitable. Mr. Clark remained in town over Sunday to conduct meetings with special reference to Bible study.

WESTERN RESERVE.

Work was suspended in the under-graduate departments of Adelbert College and College for Women. The class prayer meetings were well attended and the general prayer meeting was the largest ever held here. In Adelbert the Very Rev. Dean Williams of Cleveland preached an excellent sermon upon Enrichment of Life. In this sermon especially Dean Williams reminded one of Phillips Brooks. Rev. H. C. Haydn preached at the College for Women upon The Entrance to a Large Life through Allegiance to Principle. A large

number of the students of Adelbert College are entering the ministry. The percentage has rapidly increased in recent years. About three fourths of them are members of churches. Plans for a new building for the Y. M. C. A. are under way. It is expected that the corner stone will be laid at the next Commencement.

OBERLIN.

For some years it has been the custom to have several special religious services during the week in which the Day of Prayer for Colleges occurs. This year Rev. C. W. Carroll, pastor of the Hough Avenue Congregational Church in Cleveland, addressed the students on three evenings. Large audiences were present and the addresses made a deep impression. Mr. Carroll has been asked to give a fourth address this week. On the Day of Prayer at the usual forenoon meeting in the college chapel between 900 and 1,000 students were present, although attendance is not compulsory. The meeting is the most significant religious occasion of the college year, often being marked by conversions or by the choice of some form of Christian service as a life work. The meeting this year seemed to reveal an unusual amount of interest. About four-fifths of the men in the college classes are Christians, and a somewhat larger proportion of the whole membership of these classes including the women.

Beloit.

The students held largely attended prayer meetings at nine in the morning and again in the afternoon. The sermon before the whole college was preached by Rev. J. L. Withrow, D. D. Its theme was The Conversion of Paul, and the idea of personal devotion to Christ, thus brought out, was the key-note of the day. At the afternoon meeting it found expression in personal testimony that bespoke a deepened spirit of loyalty to the Master in the earnest inquiry, "Lord, what wilt thou have me to do?" and in words from voices not heard in these meetings before. Altogether it was a day of marked power and helpfulness.

YANKTON.

Despite the severe cold the Day of Prayer was observed in a helpful way. The Y. M. C. A. and Y. W. C. A. had a union prayer meeting at 7 A. M. Rev. G. R. Merrill, D. D., of Minneapolis preached in the forenoon an inspiring sermon from John 1: 42, "Thou shalt be called Cephas," Christ's appeal to the noblest ideals of life. The sermon was followed by a testimony and consecration service led by various members of the faculty. In the evening Dr. Merrill gave an address at the Congregational church upon A Method in Bible Study.

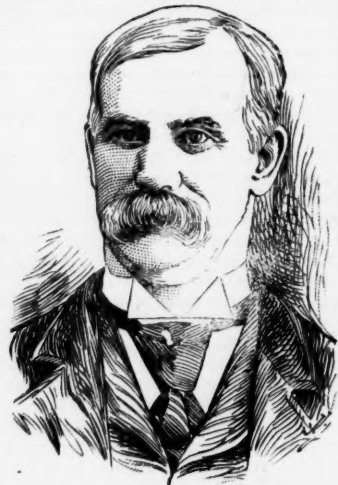
Continued on page 179.

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Continued from page 178.

## ELSEWHERE.

At Mt. Holyoke College the raging storm interfered sadly with the scheduled program. Since the fire the girls have been scattered in the homes of the village and the distance of many of them from the church, where the larger gatherings of the student body are now held, prevented their assembling. Rev. F. L. Goodspeed of Springfield, who was to have preached, will have a sermon all ready for another year.—At Smith the preacher was Professor Frink of Amherst College, whose text was, "This one thing I do." He emphasized the subordination of one's whole life to the mastery of Christ. At morning chapel President Seelye and Professors Wood and Tyler spoke helpfully, and their words left a deep impression upon many hearts.—At Wellesley the preacher was Rev. Charles Cuthbert Hall, D.D., of Brooklyn, recently elected president of Union Seminary. He spent last Sunday at the college.—Auburn Seminary made something of a departure this year by holding a conference on Christian work, in which such prominent ministers as Rev. Milton Merle Smith, D.D., and Rev. John R. Davis, D.D., of New York city, and Rev. William R. Taylor, D.D., of Rochester, participated.

Dr. Donald of Trinity Church, Boston, addressed the students of the University of Chicago, where four meetings were held simultaneously in the morning, a general meeting in the afternoon and a meeting of divinity students.—In Chicago Seminary members of the different classes met in the morning, and at 3 P. M. a general gathering of the students listened to reports from thirty colleges represented in the seminary. Contrary to custom, reports from State universities were given and were as encouraging as any. The meeting was one of the best for years.—At Fargo Rev. E. P. Ingersoll, D.D., of St. Paul spoke twice.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 29.

Thursday's snowstorm had so retarded transportation about the city and from the suburbs Friday morning that the hour from eleven to twelve found only about a third of the usual number in Pilgrim Hall, but enough for a good meeting. Mrs. G. W. Pierce read about the murmuring Israelites in their journeyings, who, after the report of the spies, feared to enter the promised land, looking at the man-side rather than the God-side of things. She suggested many useful lessons to be learned from their experience, notably that because of unbelief we often fail to grasp God's promises.

Several ladies reported from their auxiliaries increasing interest. Mrs. Judson Smith especially recommending a leaflet just published by the Board, Paragraphs on Progress, by Mrs. C. H. Daniels, and Miss Child giving encouraging facts with regard to receipts since the annual meeting.

Miss Ellen M. Stone added a second chapter to her interesting address of the previous Friday upon Bulgaria, speaking somewhat in detail of the missionary women, each with her own work, and giving some pleasant hints of individual adaptation and power, one making good use of her previous knowledge of Turkish acquired in Broussa; mother hearts yearning for the children who have come to America; one in her free hospitality accustomed to say, "There is always room for three," a tender allusion to her own three far away; another, "worth her weight in gold," whether she stays in her own home or tours, or preaches for the sick; while Miss Cole and Miss Matthews, the latter having recently returned, together care for the girls' school in Monastir. In addition to sympathy and prayer for individuals and special work, Miss Stone urged prayer for the government and people, and that all advance may be in the right direction,

believing that, "Those who honor God the most are those who go forward and make ventures."

**HOW TO VISIT CALIFORNIA.**—Since the inauguration of personally conducted tours, railroad travel has been revolutionized. Forty years ago a vestibule train in charge of a tourist agent and chaperon, and equipped with a barber, bath apartments and a ladies' maid, could hardly have been imagined. Yet such progress has been made, and the special Pullman train used by the Pennsylvania Railroad Company on its Golden Gate tours is a veritable hotel on wheels. It is lighted by electricity and heated by steam, and affords all the comforts of a parlor, club-room or private boudoir. The first tour to California will leave Boston Jan. 26, 1897. Space for this tour is being rapidly engaged, the low rate of \$315 from Boston placing it within the reach of all. The second tour will leave Feb. 23; \$355 from Boston. The last tour will leave March 26; \$220. Application for itinerary, detailed information and space should be made to Tourist Agent, 205 Washington Street, Boston, or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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The following is an extract of a letter from Dr. Palmer to an investigator regarding the above treatment: "Almost by every mail I receive letters of inquiry as to my experience of the treatment of my eyes. His theory is rational, based upon the self-restoring power of nature herself. Medicine cures only by rousing a peccant organ to the performance of its duty, when disease is thrown off and the patient recovers. The eye, he thinks, should form no exception. His aim, therefore, is to stimulate the eye, promote its secretions and increase the circulation; thus revitalizing the eye and enabling it to fulfill its functions, it throws off all the troubles and repairs its own waste. His method is simple, safe, in no way unpleasant, without disfigurement."

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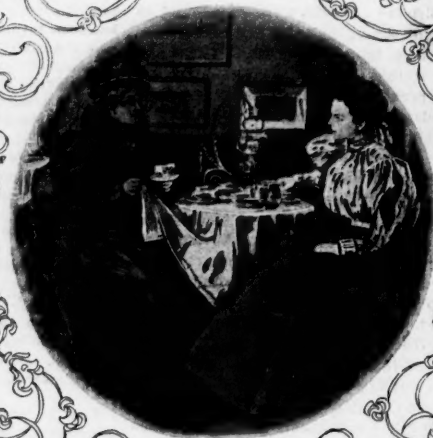
This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the Congregationalist, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 35 copies, \$1.00.

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